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CHRONICLE

Home Review of the Week.—Wilbur and Orville Wright, America's distinguished aviators, went through scenes of adulation and hero-worship such as few living men have known. Dayton, their home town, had 100,000 visitors to witness the triumph of the brothers. A representative of Secretary of War Dickinson presented to them the gold medals authorized by Congress. Governor Harmon presented a diamond studded medal bearing the official seal of the State of Ohio, and Mayor Burkhart an equally handsome one from their home city. —Investigation of the Sugar Trust, just begun in New York by United States District Attorney Wise, has for its object the dissolution of the corporation. —President Taft seeks aid of governors of the States in the projected conference to be held January, 1910, to frame laws beneficial to the nation as well as models for the States. —In his editorial in the week's *Outlook*, former President Roosevelt pleads for a sound system of national ethics and wants laws strong enough to rule the criminal rich. —Interviews with New York clergymen make clear that representative opinion among them is outspoken in opposition to individual mission work by young women among the Chinese. —The secretary of the Carnegie Foundation has written Governor Harmon, of Ohio, that Ohio State University, Miami University and Ohio University do not, in the judgment of that body, fulfil the requirements of colleges whose professors are pensioned out of the fund. —The massive new North German Lloyd floating hotel, the George Washington,

the greatest ship under Germany's flag, steamed up New York Bay on Sunday and was given hearty welcome. —The balancing of the books at Washington for the fiscal year ending June 30 will show a real revival in business in all departments of American industrial life; railways show increased earnings and will resume rehabilitation plans. —A night conference was held at the White House on Sunday at which all the Republican members of the Finance Committee of the Senate were present to discuss the proposed tariff bill amendment to tax the earnings of corporations. An elaborate dinner party preceded the conference. —The Senate agrees to delay consideration of the income and corporation tax until the tariff debate shall have ended. —Early in the week the Senate Finance Committee had printed a list of subjects to be acted upon in connection with the tariff measure. The list shows that thirty-nine imported items in the impending bill await final determination by the Senate. These have been passed over to permit investigation by interested Senators, but each and every one must be fought out before the administrative features or the income and corporation taxes can be taken up. —Nikolas Kaumanns, German Imperial Commissioner at Washington has been quietly investigating the East St. Louis packing plants, with a view to making a report to his home Government. It is feared that the result will be a further ban on American meats in German markets. An official investigation of the East St. Louis plants is now in progress, based on charges made by a former meat inspector. —Three arbitrators have been appointed in the Georgia Railroad dispute.

Commercial Growth in the South.—There have been recent indications that the commercial growth of the South is recognized by the business men of other sections. A large number of merchants and shippers of Philadelphia have entered into an agreement with the New Orleans Board of Trade and business leagues to establish the Philadelphia and Gulf Steamship Line between that city and New Orleans. A few days later it was announced that the Illinois Central had purchased the Georgia Central Railroad, Mr. Hanrahan giving as the reason, that the progress of the Southeast and the certainly of continued development necessitated increased facility of communication between Chicago and Southeastern ports. Meanwhile, the Southern Building Corporation is erecting a \$1,500,000 building in Washington, D. C., as a home for the Southern Commercial Congress, whose object is to establish or strengthen commercial organizations and advertise the varied resources and advantages of Southern territory. Their motto is: "A greater nation through a greater South."

A Quiet Fourth.—Cleveland, Ohio, has undertaken a very summary and practical reform of the manner in which Independence Day is to be celebrated. A recent municipal regulation forbids the explosion of any fireworks or firearms on July 4 and it has been determined to rigidly enforce it this year as an experiment. A record kept by the *Chicago Tribune* of the Fourth of July casualties for the period extending from 1899 to 1908, inclusive, gives the number of deaths as 508 and the wounded as 29,085. A table kept by the *Journal* of the American Medical Association for the six years, 1903-08, totals 1,316 dead and 27,980 wounded, with 776 of these deaths due to tetanus. The *Chicago Tribune's* figures are for the day itself; the medical paper carries the incidental results into the month of August.

Canadian News.—The trade returns for the month of May, just issued by the Dominion Government, show increases, both in exports and imports, which indicate some acceleration of the revival of business. A comparison between the imports of May, 1908, and May, 1909, give an improvement of about 11% this year, while a similar comparison of exports for the same months reveals an increase this year of more than 14%. The exports of May, 1909, almost reach those of May, 1907, before the panic; but a gain of 20% is still needed before the imports of last May can equal those of May, 1907. However, there has undoubtedly been a substantial recovery. Imports at Winnipeg are showing a larger proportionate increase than at Eastern points in Canada; and at other Western points there is a like showing.—Mr. G. R. Coldwell, the Minister of Education in Manitoba, has publicly announced that compulsory education was no longer a live issue in that province. For the past two or three years Protestant bodies, such as the Manitoba Methodist Conference, have been carrying on a

strenuous agitation in favor of compulsory education. Mr. Coldwell's speech on this subject at the last session of the Manitoba Legislature set forth the principal reasons why the Government supporters would not vote for the Compulsory Education Bill introduced by Mr. D. A. Ross. These were: First, that in the Canadian provinces where there is a compulsory education law the percentage of school attendance to enrolment is no larger than it is in Manitoba; and, secondly, that the passage of a compulsory education act might reopen the Manitoba School Question, since the Government would have in some way to recognize Catholic schools.

New Ship Line to Norway.—The establishment of a direct line of mail and passenger steamers between New York and Bergen, Norway, is announced. The new project, in which only Norwegian capital will be used, calls for a sum of \$10,000,000, of which half has already been subscribed in Norway. The Norwegian Government has pledged a subsidy of \$500,000, and the prospects for a profitable operation of the line are claimed to be excellent. The proposed line will make possible travel between New York and Norway in less than nine days instead of eleven as at present.

The Strike in Honolulu.—The efforts of certain Japanese to give the Hawaiian situation an international aspect are apparent from an appeal published in the *Nippon Jiji*, the Honolulu organ of the leaders of the strike. It calls upon the Japanese Government to intervene, alleging that the Japanese have been unfairly treated by the courts and by federal and territorial officers. The *Jiji* has supported the leaders of the higher wage movement ever since the Japanese sugar plantation hands struck. Its office was searched June 11 and numerous papers containing, it is alleged, evidence of widespread conspiracy among the Japanese in the islands, were seized. Its editor is under bail following two indictments issued against him by the Territorial Grand Jury—one on a charge of conspiracy to incite riot, and one on a charge of conspiracy to commit murder.

Spanish Notes.—The Government approved, on May 22, a subsidy to the only Trans-Atlantic steamship company Spain has. In this it follows the example of Germany and England. Belgium, too, is talking of building up a merchant marine subsidized by the State.—The Cortes has voted for obligatory attendance at school. It is to be hoped the teachers trained in the Normal Schools will not turn out forces for dechristianization as in France. By the law of nature to parents belongs the duty of teaching their children; moreover the Church has received from her Founder the duty of teaching all nations. The function of the State should be to co-operate with the Church and the parents.—Protestant propaganda is gaining ground in Spain. It is due in a measure to the energy of Princess Beatrice of Batten-

burg, mother of Queen Victoria. It is hard to explain how she could allow her daughter to change her religion to marry the King of a Catholic nation if she is so attached to Protestantism.

Cuba Refuses to Pay Spain's Colonial Debts.—After negotiations which Secretary of State Velez says "were most amicable," Cuba has declined to consider Spain's proposition that she assume that portion of the Spanish national debt contracted by Spain on account of Cuba when the latter was her colony. In his note to the Spanish Ministers, after fully setting forth the views of the Cuban Government and the historical, political and judicial aspects of the question, Señor Velez declared that the acceptance of the Spanish view was incompatible with the provisions of the Cuban Constitution, to which Spain assented in recognizing the republic. His Government, therefore, was unable to enter into negotiations on the question of the Spanish colonial debt.

Notes From England.—A marine disaster was narrowly averted Saturday night, when in a dense fog the liner *Sappho* came in collision off Dungeness with the British third-class protected cruiser also named *Sappho*. The cruiser, which had just been commissioned for manoeuvres, was seriously damaged. Two hundred of her crew of two hundred and seventy officers and men, were landed in life-boats, the others remaining on board till tugs towed the cruiser into the naval harbor of Dover and beached her.—The King has announced that he will review the fleet at Cowes at the close of the naval manoeuvres. His Majesty has expressed his desire, too, that the members of both Houses of Parliament be present at the review, which is to be the most imposing naval pageant ever seen in British waters.

The Anglican Church Pageant.—The London correspondent to the *Manchester Guardian*, June 9, writes: "The Church Pageant looks as if it attempts no more unity than is implied in the fact that an organization called the Church existed from A. D. 313 to 1688 and that its dignitaries were present on certain occasions. An intelligent savage might come and see it without gathering from it the least idea that there is a Church to-day which holds itself to be the same Church.

"We leave off at the acquittal of the seven Bishops, and must make what we can of the gulf between then and now, after a series of jumps across gulfs from episode to episode. Moreover, this style of merely presenting scenes has this great drawback, that you must entirely leave out some periods, some great events or facts, because you are afraid of bringing them in in a method which does not allow a comment or explanation. The old connection of England with the Papal See must be kept severely in the background—indeed, right out of the picture as far as possible. The Friars must not be seen—they were great Papalists. Celtic Christianity

must be misrepresented. St. Aidan, Columba, Oswald, and Dunstan may be put on the stage to show that our national Church did not entirely emanate from Rome."

Finance Reform in Germany.—The day after the Reichstag reconvened an important speech by Bülow was expected. The House was filled, the lobbies and the gallery of the Foreign Embassies were taxed to the utmost capacity. The Chancellor spoke first to his former allies, the Conservatives, but made no impression on them. Then he turned with great bitterness to the Centre, denying even the well-known fact that he had tried to "switch off" that party. He was not, as formerly, listened to with reverential silence, but frequently interrupted and even laughed at. On June 22, a law providing a tax on stocks and bonds came up for discussion. It is expected to bring in about twenty million dollars a year. The money magnates had presented an immense number of petitions against the law, though it is difficult to see how it can, as the Chancellor fears, injure commerce, exchange and industry. The law was adopted contrary to Bülow's wishes by a majority of 203 against 155.

Socialist Propaganda in Florence.—The recent attacks of Deputy Chiesa in the Italian Parliament indicate the programme of the Socialists drawn up against religion wherever they can obtain power. In Florence, so famous for its religious monuments, its religious glories, its poets, painters, architects and its attachment to religion, the municipality has fallen into the hands of the Socialists. They have practically abolished religious instruction in the schools. As this could not be done directly, being in violation of the law, it has been brought about by indirect means. Religious instruction is granted only to the children of parents who personally present their petition to the municipality. This in most cases parents cannot do, and in other cases they forego doing it, knowing that the officials will only be revenged by appointing teachers who instead of teaching catechism will only ridicule it.

They have laicized the great hospital of St. John of God, removing every symbol of religion, forbidding the celebration of Mass, disallowing the visits of chaplains and permitting the priests to approach the sick only on application to the physician made by the sick or by the sick person's family. As a matter of fact even when the family insists, the priest is generally debarred.

This war of the Socialists is now directed against the Oblate Sisters of Santa Maria Nuova who have charge of the largest hospital of the city. The municipal authorities have already formed the project of expelling them, though its accomplishment will not be easy, as the medical staff with one exception is solidly opposed to it. Their hostility towards the *Pia Casa di Lavoro*, a religious home for children, exceeds belief. Their agents suddenly burst into the home and removed the crucifixes; they interdicted the celebration of the Mass, and ordered

that the children should not be taught catechism and should not observe the least practice of religion without the express command of the parents. Meanwhile no notice of this new departure was communicated to the parents. This year in the *Pia Casa* there was no administration of Confirmation nor of First Communion. All these arbitrary rulings have provoked the greatest indignation among the citizens.

Pope Pius Justified.—The parish of Sains-les-Fressin and Toky is in the Pas-de-Calais. Some time ago the Bishop had to remove the curé in charge and send another to take his place. The curé demurred, and as sometimes happens a section of the congregation supported the action of their priest. Disobedience went further, and despite the Pope's prohibition they formed an "Association Cultuelle" with the unruly priest at its head. To this clique the Government has handed over, as the Separation Law allowed, all the Church property, charitable institutions and funds of the parish, thereby justifying the Pope's rejection of the law as inimical to the rights of the Church. Commenting on the Government's action *Le Temps*, of June 12, says: "The opportuneness of this action is doubtful. . . . The Government, which formerly boasted of the honesty of its intentions towards Catholics, is throwing off the mask. This action on its part is but a thinly disguised call to schism. . . . Many people will see in it a step towards a new and extremely regrettable policy."

Turkey and Crete.—The Cretan question arises from two factors. When the Balkan question was blazing last autumn the Christian population of the island declared for annexation to Greece. Prior to this the European Powers had fixed July 1st next as the date for withdrawing the international troops from the island. Turkey is unwilling to add Crete to the number of her losses, but more unwilling to see it in the hands of Greece.

Turkey has no intention of interfering with the privileges granted the Cretans by the Powers. The moment Greece interferes Turkey will declare war. It is thought likely that the troops will not be withdrawn from Crete for the present. The new Sultan is experiencing many difficulties in restoring order in his territory. There is revolt in the Yeman, disturbances among the Kurds in Asia Minor, and Montenegro is said to be furnishing munitions of war to the rebellious Albanians.

The Adana Massacre.—M. Constans, the French Ambassador, has just returned from Constantinople. Several interviews have been reported by the papers. *Le Temps*, June 10, gives one in which he pays high tribute to the schools under the direction of French priests and religious communities. Over one hundred thousand children in Turkey are educated in these French schools and nearly all by Catholic teachers. Apropos of the recent massacres in Adana, M. Constans said: "All

along the coast of this unfortunate Armenia, on an appointed day at a given signal, fanaticism burst out and Christian blood flowed in torrents. The gruesome days of 1895 were seen again. There were the same atrocities and the same acts of heroism. The example of the French priests and the French Sisters of Adana are beyond eulogy. They saved thousands of lives. They threw open the doors of their religious houses and hoisted the tricolor above the buildings. They dressed the wounds of the injured and soothed the bed of the dying. Two fathers went to Constantinople for medicines, and after telling in simple language the story of the tragedy they returned to resume their care of the wounded victims."

Taxing Mass Bequests.—By a number of decisions the Courts here and in other States have held that bequests for Masses are valid. A new point in the issue, however, was decided on June 19, in Brooklyn, when Surrogate Ketcham ruled that the State Comptroller could collect a transfer tax of five per cent. on sums of money set aside by a will for the saying of Masses. The case before the Surrogate was an appeal by the State Comptroller from the adjustment of a transfer tax of one per cent. on \$2,500 left by Margaret Eppig. The testatrix directed the executors of her will to devote \$2,000 of this money to Masses for the repose of her own soul and \$500 to Masses for the repose of the souls of her parents. The Comptroller contended that the money was a gift in trust for religious use, which may be effectuated under a certain law, in spite of the indefiniteness and uncertainty as to the beneficiaries. The Surrogate upheld this view, ruling that a transfer tax at the rate of five per cent. may be collected, as the duty of the executors in controlling the rate and progress of the payment was an active and continuing responsibility which could not be effectually discharged without possession of the gift.

The Entente Cordiale Develops.—The most peculiar phase in the relations between England and Germany is revealed in *Le Temps*, June 11, on "England and War." Taking as its text Captain Battine's article, "Our Duty Towards France," in the *Fortnightly Review*, the organ of the French Foreign Office points out that the English army is at present unequal to the task of upholding English prestige. All England can put in the field just now would be three or four divisions. Then follows the startling but illuminating sentence. "The slight support the English could give us to-day would have no weight in turning the issue of battle. . . . Great Britain ought to have an army worthy of her allies and of her eventual enemies." The position taken up by *Le Temps*, as well as its open reference to England's preparations to send troops to support France during the Casablanca affair point to the fact that the *entente cordiale* involves military co-operation with France under circumstances interesting to Germany.

QUESTIONS OF THE DAY

An "Insubstantial Pageant"

. . . . These, our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.

—*The Tempest, IV.*

Although the English Church Pageant which is being held in the grounds of the Palace of the Bishop of London at Fulham, has attracted much attention and has created a great demand for seats, it may be doubted whether it is not curiosity rather than loyalty to official Anglicanism which is responsible for a large proportion of the expected attendance. A desire to see how the committee have dealt with the extremely delicate situation created by the attacks of the Evangelical party on the one hand and the High Church claims to "Continuity" on the other, has probably gone for much in the interest taken in the proceedings; whilst the resignation at the eleventh hour of Mr. Frank Lascelles, the Master of the Pageant, whose ritualistic sympathies were well known and who had so successfully organized the pageant at Quebec, together with other rumored defections, unmistakably hinted to the outside public that all was not peace within the ranks of the promoters themselves. And there have been other causes at work of a different order. It is not every day that the Ritualist of the extreme type gets a chance of singing the *Dies Irae*, the *Iste Confessor*, the *Te Deum*, etc., in the original Latin, though he is for the most part itching to do so. Moreover, for this occasion only, the archbishop and bishops instead of uneasily shutting their eyes to the incense and the chasubles, the palliums, archiepiscopal croziers and acolytes' candles, to the Roman chants and the Latin hymns, may be expected to beam approval from the front row of the auditorium, if they do not themselves join the chorus. No doubt historical perplexities were not existing in this same matter of historical hymnody. For example, seeing that the *Te Deum* was composed, according to the most approved modern view (that of Dom G. Morin and A. E. Burn), by Nicetas of Treves about the year 375 at earliest, one does not quite understand how the Christians of Britain could sing it, as they do in the Pageant, in thanksgiving for the publication of the Edict of Constantine in 313.

However, it is not the early scenes of the Church Pageant which constitute the main difficulty of the situation. St. Alban the Martyr under Diocletian, St. Germanus of Auxerre the hero of the "Alleluia" victory, St. Augustine the Apostle of England and even St. Aidan

and St. Oswald in the days of the Heptarchy are all too remote from our own day to enter into practical Church politics. It is when we come to the later Middle Ages and when we recall the attitude adopted towards the English Church of that period by Archbishop Cranmer and his congeners that the hollowness of the pretence of Continuity becomes apparent. Do what they will the High Churchmen cannot get away from Cranmer. It is through him that they have to trace their claim to Apostolic Succession, though it can hardly be disputed that he obtained his own consecration as Archbishop by an act of perjury. Again it was Cranmer who not only pronounced Henry's divorce, but who was mainly responsible for the Forty-two Articles (afterwards reduced to Thirty-nine), for the revised edition of the "Book of Common Prayer" and in particular for the "Ordination Service." The Committee of the Pageant have consequently not been able to get rid of Cranmer, though they have successfully eliminated both Henry VIII, the original Defender of the Faith, and his daughter. Neither Henry nor Elizabeth have any sort of look in in the Pageant, not even in the Epilogue. Perhaps the presence of Mrs. Parker, the wife of the Archbishop, in the only Elizabethan scene included in the programme, may have frightened the sovereign away, but one certainly would have thought that both the Virgin Queen and her worthy sire held a position in English Church History which would have entitled them to some recognition. Cranmer, however, is there, and besides appearing as the officiating prelate in the scene of the coronation of Edward VI, his portrait is reproduced as a full page illustration in both the official publications issued by the committee. Now, Cranmer was not only the editor of the first "Book of Homilies," but was himself the author of the one, "Good Works," which is an unqualified condemnation of monasticism in all its various rules and "sects." For example, after condemning the superstition of these "sects" in "the many hypocritical and figured works of their State of religion, as they arrogantly named it," their "superstitiousness in strange apparel, in silence, in dormitory, in cloister, in chapter, in choice of meats and drinks and such like things," he turns to consider in detail "what enormities and abuses have been in the three chief principal points, which they called the three essentials (or three chief foundations) of religion, that is to say, obedience, chastity and wilful poverty."

And yet in the very scene of the pageant which precedes this, the scene of the suppression of the monasteries, we have a sympathetic presentment of the life of the cloister, the significance of which is emphasized by the language of the "Pageant Hand-book," while there is hardly an episode in all that has gone before, from the coming of Augustine the Monk to bring the message of the Gospel to our Angle forefathers, to the brave interposition of Grim, the wounded cross-bearer of St. Thomas, in which the monastic habit does not appear and demand the respect of every spectator. This is but an

external matter, but it is one that strikes the eye and brings home the sham of this presented Continuity to every one who knows a little history. Moreover, if this matter seem only one of discipline, nothing could be easier than to quote a hundred instances of Cranmer's rejection of the dogmas which all Christendom deemed vital and which St. Augustine and St. Dunstan would have upheld as firmly as the theologians of Queen Mary's day.

Or to take another point, in Part II, Scene 3, we have a representation of the founding of King's College Cambridge in which special attention is directed to the laying the foundation stone of the chapel. Every one knows that a chapel in the days of King Henry VI was erected primarily that Mass might be said therein, and if only the committee had chosen the rite of consecration instead of the rite of the laying the foundation stone, the fact would be plain enough to every reader. But what says that official collection of Homilies which every English clergyman declares himself to approve in substance when he says the Thirty-nine Articles?

"What dens of thieves the Churches of England have been made by the blasphemous buying and selling the most precious Body and Blood of Christ in the Mass, as the world was made to believe, at diriges, at month's minds, in trentals, in abbeys and chantries, besides other horrible abuses, God's holy name be blessed for ever, we can see and understand. All these abominations they that supply the room of Christ [i.e. Henry VIII and Elizabeth], have cleansed and purified the Churches of England of, taking away all such fulsomeness and filthiness as through blind devotion and ignorance hath crept into the Church this many hundred years."

Who can believe that Cranmer or Parker, Sancroft or those "Immortal Churchmen" of the fifteenth century who appear in a later scene, would have had the slightest sympathy with such a pageant as that now being represented at Fulham. They might have preferred to hold aloof from association with either extreme party, but if they were compelled to choose, it would, we believe, be Mr. Kensit, with his Foxe's "Book of Martyrs" and his show of Inquisition tortures, with whom they would prefer to throw in their lot. HERBERT THURSTON.

The Novels of René Bazin

France owes a debt of gratitude to the novels of René Bazin. They do much to redeem the honor of her literature, for many of her modern writers could be justly impeached of high crimes and misdemeanors. During the last twenty-five years, the traditions of her great

* *This My Son* (*Les Noëlets*). Translated by Dr. A. S. Rappoport; *Redemption* (*De Toute Son Ame*), translated by Dr. A. S. Rappoport; *The Coming Harvest* (*Le Blé qui lève*), translated by Edmund K. Hoyt; *The Nun* (*L'Isolée*). New York: Charles Scribner's Sons; *Une Tache D'Encre*, Paris: Calmann, Lévy, etc., etc.

masters have been brushed aside. The lights marking the deep, roomy channels over which they steered their majestic craft have been hooded, the buoys unmoored and set adrift. The taste of a refined people, in many instances, seems to have become hopelessly corrupt. Clear thinking has, too often, given place to shallow sophistry, faith and enthusiasm to sarcasm and sneer; delicacy and simplicity of expression to the coarse word, the tortured phrase; the idealism of a chivalrous race has been succeeded by realism and sensualism, and one school of writers headed by Anatole France, aims its envenomed shafts at two principal enemies: Christianity and Chastity.

Darkness and despair seem to have settled down upon the heights of French romance and song. The very titles of novel or play have an ill-omened sound. "The Human Brute," "The Uprooted," "Lies," are characteristic of Zola and his kind. But a few brave hands lift a blazing torch amid the gloom. Among these René Bazin holds an honored place. He has seen the battle raging, but he does not haul down his flag. He has witnessed crimes and shames, but writes of "Redemption"; he has traced the path of the storm, but hopefully tells of "The Coming Harvest."

There has been a steady advance in the work of M. Bazin since he wrote "Stéphanette," a quarter of a century ago. Time has matured him. He has studied men, life and its problems at close range. His ready pen, equally at ease in a solid piece of history like his "Duc de Nemours," a book of travels like "Sicily," or a story of the soil like "Les Noëlets," has garnered wellnigh all the technique and art, all the legitimate knacks and tricks of a consummate literary craftsman. We see in "The Nun," "The Coming Harvest," the same freshness and grace of style, the same truth and sincerity of emotion of the earlier days of "Une Tache d'Encre," or "Ma Tante Giron." But there is more virility; his horizon has become larger; his stride steadier; it is leading him to the heights. His deepening faith is giving wings to his genius. His two last books, "The Nun," "The Coming Harvest," have turned the eyes of thousands in many lands upon him. He is the interpreter of a new thought in the literature of France.

A writer's steady growth in power implies the presence of a certain moral unity in his work, the dominance of a few master-chords. Can we detect in Bazin's books this moral unity, and putting our finger on the master-chords find out from what angle he observes life and what is his message?

Life for Bazin is a sacred trust. He has always looked at it from a serious point of view; now he is studying it from a truly Christian and Catholic standpoint. All that is good and true and fair strikes a sympathetic chord in his heart. He is not of the school of Donndy which remains perfectly neutral in front of life's problems, without dogma, convictions, or the concept of personal responsibility; without the idea of sin, remorse or hope of

a future; bounded by time, and prizing nothing but earth. René Doumic has called this the "Deliquescent School," whose literature of dissolution and decay, by its very effeminacy and softness a potent factor for corruption, eats like a corrosive acid into the soul.

But truth and honor are not empty words for Julien Noellet in "This My Son." Justice, in "The Coming Harvest," speaks to Gilbert Cloquet, as he swings his axe in the forests of la Nièvre; it speaks to chivalrous Michel de Meximien valiantly trying to right the wrongs of years. Sacrifice flashes its message to the four heroic religious of "The Nun," and they heed it for their loved Pascale's sake, winning for her at last the grace of baptizing into a new life her withered lily.

Bazin is not, like De Lisle, a mere literary chemist working out the barren facts of life on a dry formula. A deep sympathy for his characters beats in every page. The artist who paints the silk-weaver in "The Nun" and Toussaint Lumineau in "La Terre qui meurt," ennobling the humblest toil with a halo of dignity and supernatural beauty, is far surely from the odious realism of Zola who degrades almost every character he touches, soldier, peasant, or priest, and befouls with slime the most hallowed names; far surely from Anatole France, who, aping Voltaire, tries with jibe and sneer and shallow criticism, wanton wit and soulless laughter, to puff away the very names of goodness, enthusiasm and virtue.

Yet the writer of "The Coming Harvest" is no idle dreamer. If there be one note characteristic of his work, it is its sobriety, its fidelity to nature. Our academician is not a dexterous scene-shifter with startling electrical effects, a red-and-blue-light-artist, a great contriver of plots. We might admit that in one or two stories, the structure is weak, that perhaps he has created no character likely to dominate French literature for all time. But his is the clear vision which sees things as they are, the equilibrium of intellect and imagination, of emotion and self-restraint which enables him to give to fiction the sober reality of fact. He sees and paints true, and is everywhere normal.

He taught law for many years in his native town of Angers, and he retains something of the jurist's calm and poise. He selects ordinary, not exceptional types, and surrounds them with ordinary circumstances, temptations and trials. The abnormal, the startling, the exaggerated in theme and plot, in tone and character and style, he almost invariably avoids. This is so true that the untrained reader may be deceived and think him tame, perhaps commonplace. But if we look beneath the surface of that quiet stream, we shall see at times the dark tide of tragedy. "This My Son," one of the author's strong books, tingles with a hidden electric power. Father and son front each other like angry wave and beetling rock. The book slightly resembles David Graham Phillips' "The Second Generation," but far surpasses it in its spiritual lesson. This story of sire and son with different ideas, a gap between them in their outlook

on life; of the mother and sisters working at the priest's alb which will never be worn by the prodigal; of the death and funeral of Jacques Noellet and the prodigal's return and death, his lips pressed against the cross of his father's rosary, is a masterpiece of pathos, radiated with the light of immortal hope.

Bazin can paint villains successfully. The devilry of the Prayous in "The Nun" is powerfully outlined. But he will not believe with Flaubert or Schopenhauer that man is doomed to failure, that evil must ever be the victorious athlete in the arena of life, that "the mocking hand of fate seems to have written a negative sign before the colossal sum of human efforts and that the total always shows a loss." Clear-headed and generous, he inclines to a well-balanced optimism. Hate of class against class, poverty, suffering, temptation surround the millinery girl in "Redemption" or "With All Her Soul," the author's title, which gives the keynote of the story. All that can embitter the heart or fan the fires of revolt in her breast lurk at her door. She draws from it all a lesson of self-sacrifice. A priest tells her: "There is no need to go searching for a remedy for the evils of the time. The remedy already exists; it is the gift of oneself to those who have fallen so low that even hope fails them. Open wide your heart. Love them whatever their sins, forgive them however ignorant they may be." Henriette understands, and when the book closes, we know that she will soon knock at the convent gate to serve God and His poor in solitude and obscurity "with all her soul."

JOHN C. REVILLE, S.J.

(To be continued)

English Pilgrimage to Compostela

For the first time in nearly four hundred years a band of English pilgrims have visited the far-famed shrine of St. James at Compostela in the Northwest angle of Spain. The Archbishop of Westminster with fifty Catholics from England embarked, May 19, at Liverpool. With Catholics as captain, chief engineer, second officer and several of the stewards and stokers, the pilgrims felt that they were on a Catholic ship. The Spainward voyage lasted five days, Mass being said every morning. On the twenty-first they arrived at Havre, whence some of the party paid a visit to Rouen, the scene of the martyrdom of the Blessed Jeanne d'Arc. On Sunday, May 23, Archbishop Bourne celebrated Mass, at which many received Holy Communion. Next day the pilgrims arrived at Vigo, where they were saluted with a salvo of fifty guns and the ringing of bells in all the churches. The Governor of the Province, Señor Beranger, who was educated at St. Edmund's, Ware, England, and who spoke in excellent English, welcomed the Archbishop and the pilgrims in the name of the Spanish Government. The whole body of pilgrims then embarked in launches for the shore, where the alcalde, or mayor, welcomed them to the town of Vigo. During the afternoon Archbishop

Bourne received several deputations from the Vigo Catholic associations and also from the Ladies' League, which presented an address, saying, among other things, that "the Spanish Catholic community delights in seeing the throne of the Ferdinands and Isabellas filled by one of your eminent countrywomen." On Tuesday morning, May 25, Mass was said by Archbishop Bourne in the Church of St. James, and was the occasion of a remarkable manifestation of piety on the part of the people of Vigo, the celebrant administering Holy Communion to eight hundred persons, the largest number ever communicating in this church at one Mass. The Archbishop then addressed the congregation, thanking all the city for its magnificent reception, and expressing his edification at the concourse of communicants. He reminded them of their generosity and that of the Spaniards of South America in erecting the beautiful chapel of the Blessed Sacrament in the new Cathedral of Westminster. He wished to make the pilgrimage to Santiago an act of gratitude to Spain for their sympathy and help in past years in according hospitality to English students during the dark penal times in England, when seminaries were built to educate Catholic youths for the priesthood to keep the faith alive in England.

Six o'clock on Wednesday morning, May 26, saw the pilgrims entraining for Santiago, and the entire journey from Vigo to Santiago was one triumphal progress. Every station was crowded with people; bells were rung, bombs exploded and houses decorated, while the "vivas" were deafening. On arrival at Santiago the train was met by the auxiliary bishop, the mayor, and the religious, civil and military authorities, and a band played "God Save the King" as the pilgrims left the train. They were at once driven to the Cathedral, the streets being lined by thousands of people. In the immense Cathedral itself, which was packed, the Archbishop of Santiago, Cardinal Herrera, received the Archbishop of Westminster who, followed immediately by the secretary of the pilgrimage bearing the Pilgrimage Flag and by the other pilgrims, proceeded in procession to the high altar. The "Te Deum" was sung, and then came an unexpected feature which was the subject of much gratified comment in the Santiago newspapers. The pilgrims, who had diligently practised their Santiago pilgrimage hymn during their five days on board ship, now sang it in quite intelligible Spanish. Afterwards a reception was held in the archiepiscopal palace by the Cardinal, who expressed his pleasure at seeing them, and hoped that the pilgrimage would bind still stronger the ties which united Spain and England.

The following telegram was received at Santiago by Archbishop Bourne: "Rector, professors and students. English College, Valladolid, salute and welcome English primate and first English pilgrimage to visit Spain since foundation of college."

On Wednesday afternoon the English Archbishop addressed the pilgrims on the purpose of the visit to Com-

postella, after which the whole company was shown around the Cathedral. After this the priests were given permission by the Archbishop to use their faculties for preaching and hearing confessions. In the evening a band played outside the palace and there was a display of fireworks in honor of the pilgrims.

On Thursday morning, May 27, the Archbishop of Westminster said the pilgrimage Mass at 7:30 and gave Communion. Two hours later there was a procession and High Mass in the Cathedral, at which the Cardinal and his auxiliary assisted. After this the pilgrims were present at the reception of a large pilgrimage of four thousand people from the neighboring towns, who had walked about thirty miles to Santiago. At the reception on this last morning of the English pilgrimage, the Cardinal once more expressed his delight with the coming of the English, which, he said, was a real mission to his people.

L. D.

Bishop Grafton's Divided House

(Continued)

Article twenty-five says in part: "There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, etc." That this teaching on the Sacraments is of extreme importance we gather from Bishop Grafton. He says: ("Pro Rom." p. 35). "The Anglican Church, our wise and considerate mother, . . . gives us in the Creeds and Sacraments all that is necessary for us to know and to do for our salvation." Now how does Bishop Grafton follow the above teaching of his wise mother? He contradicts it explicitly by adding two Sacraments to those mentioned, and implicitly, as we shall see further on, by explaining the nature of the Sacrament of the Supper of the Lord in a sense contrary to the twenty-eighth article. The two Sacraments which he adds are Matrimony and Penance. He writes (a correspondence, pp. 6, 76): "The Church of England . . . restored the Sacrament of Marriage to the clergy of which they had been deprived." Again he tells us that those who leave the Church of England for Rome by so doing deny that they have received sacramental absolution in their own church. From this denial he draws a conclusion which is strong against his own mother seeing that she denies Sacramental absolution. These are his words: ("Pro Rom." p. 41). "Awful, also, is the denial of the reception of Sacramental absolution, which if not real in their case, proves the whole Sacramental system of the Gospel to be false."

We gather from Father Van Rensselaer that Drs. Pusey and King also held, in opposition to this article,

confession to be a Sacrament, Dr. King going so far as to prove this clearly out of the Bible and prayer-book ("Life and Letters," pp. 72, 87). To these we wish to add the following startling testimony of Canon Bright. We quote Father Rensselaer's own words ("Life and Letters," p. 134). "Now it happened that just at that time a controversy was being waged over a book called 'The Priest and Absolution.' It was in reality an English translation of a Latin manual of Moral Theology and intended by the translators for the use of Anglo-Catholic clergymen. A low-church peer, Earl Redesdale, had produced this book in the House of Lords and treated his confrères to choice selections from the chapters concerning the commandment which is the Catholic sixth, but the Protestant seventh. 'Such are the matters,' quoth the Earl, 'which the parsons, now dubbed priests, discuss with your wives and daughters.' Of course, the insinuation was manifestly unfair. . . . Nevertheless, the shot hit the mark, and when the question of confession and absolution was put to the vote of the bishops in England, they promptly disclaimed the doctrine and the practice. At this juncture I called on Canon Bright and asked how he accounted for the action of the bishops." (It might be well to recall here that Bishop Grafton tells us that Canon Bright is "noted for his learning and scrupulous honesty and fairness.") "He answered that if he wanted to know anything about the sea, he would not apply for information to a landsman. I admitted his wisdom in this but failed to see the application. He then explained that the bishops knew nothing about confession. 'That's strange,' I said. 'If the so-called priests of the Church of England have any power to forgive sins, it must come from the bishops. How, then, can it be that the bishops do not recognize any such power resident in them?' 'Oh,' said the Canon, 'the Church of England is in a topsy-turvy condition.' 'Do you admit that?' I asked. 'Of course I do,' he replied. 'Then she cannot be the Church of God,' I answered. 'For though the Church may contain disorderly persons in her borders, she cannot herself be in a state of disorder, especially in essential teachings, such as the forgiveness of sins.' So, far from holding me back, the Canon only helped to drive me out of the fold, which was becoming more and more evidently that of the hireling and not of the Good Shepherd."

The twenty-eighth article "of the Lord's Supper" will give us food for reflection. In this article it is clearly asserted that the substance of the wine and the substance of the bread remain after consecration, so that what is then present is consecrated bread and consecrated wine. Are the Body and Blood of Christ really present? We read "The Body of Christ is given, taken, and eaten, in the Supper, *only* after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received in the Supper is Faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped." It appears that the real

presence of the Body and Blood of Christ in this Sacrament is here denied. It was to be received only spiritually and by means of Faith. Moreover, the Sacrament "was not by Christ's ordinance . . . worshiped." If this be true Christ's Body cannot be really present. For where Christ's Body is, there also is the Divinity, and by God's ordinance the Divinity is to be worshiped.

To make sure of this interpretation we quote Thomas Rogers, A.M., Chaplain to Archbishop Bancroft ("An Exposition of the Thirty-nine Articles," p. 286). Among other things he says on this article: "Abominable, therefore, be the popish errors, viz., that substantially and really the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and therefore whole Christ, is contained in the Sacrament Eucharistical." In "Tracts for the Times," Vol. IV, may be found many more Anglican bishops and ministers who give like testimony. We shall quote only one, Bishop Hicks, who is styled also Confessor of the Faith. He says, p. 262, that before the consecration bread and wine are offered to God "as the first fruits of His creatures"; at the consecration they were offered "as the mystical Body and Blood of Christ." These men then clearly deny the Real Presence. Can it be that Christ left His Church in confusion on this point of His own presence in the Sacrament of the Eucharist? It must be so for Bishop Grafton asserts positively what the others positively deny, when he claims ("Rejoinder," p. 48), "that the Anglican Reformers did not deny the Catholic Doctrine of the Real Presence of Christ's Body and Blood in the Eucharist."

Closely connected with the question of the Eucharist is the equally important and fundamental one of the Sacrifice and the Priesthood. In the thirty-first and thirty-sixth Articles of Religion we find what is supposed to be the doctrine of the Church of England on these points. What it really is will be found in the following pandemonium of heavenly authorized confession. The Articles of Religion, as far as we can gather, and many Anglican divines hold this opinion, absolutely deny the existence of a sacrifice and as a consequence the existence of a true priesthood, for a priest without the power of offering sacrifice is a contradiction. Many others assert that the Articles do not deny absolutely the existence of a sacrifice, but only the existence of a sacrifice which would involve the destruction of the bread and wine, and would be a prolongation of the great Sacrifice of the Cross. Some admit the sacrifice to be beneficial for the Souls in Purgatory, others deny this as a "blasphemous fable." Some say that in the sacrifice Christ is offered mystically, others say Christ is offered really. And as for the priesthood! Many claim with Earl Redesdale that they have no priests, but only "parsons, dubbed priests." The Ordinal says they are priests; "yes," say many, "and the Ordinal robbed them of the power to sacrifice." Bishop Grafton says they are priests who sacrifice the real Body and Blood of Christ, and this statement is

denied by others just as strongly as it is asserted by Bishop Grafton, one of his opponents being Hicks, Bishop and Confessor. And so the work of "rending the immovable rock" goes on.

Some quotations from competent sources will bear out our assertions. The thirty-first article says in part: "The Sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous fables, and dangerous deceits." Bishop Grafton claims that in this article was denied only the existence of a sacrifice which was a continuation of the Sacrifice of Calvary. Dr. Rogers ("Exposition of the thirty-nine Articles," p. 299), with "heaven sent authority," says the contrary. "The Papists deliver how the Mass is a sacrifice, a sacrifice propitiatory for the quick and the dead, the same propitiatory sacrifice that was offered by Christ himself on the cross." After dividing the propositions thus singly, he claims that the article denies each one of them and so denies altogether and absolutely the notion of sacrifice. He concludes in no measured terms: "Accursed, then, stand these Papists before God which take the Mass to be the sacrifice of Christ His Body and Blood." Bishop Grafton defends in many places this doctrine of the "accursed Papists" while straddling on the question of transubstantiation. Another and more difficult case of straddling, was that of Dr. King. In the early morning he was priest and at noon, parson. Father Van Rensselaer describes it as follows ("Life and Letters," p. 34): "We were great friends and I used to go early mornings to assist him in a sort of Mass . . . he would array himself in *colored vestments* and at a very *Catholic-looking altar*, with my assistance, perform what was called a celebration of the Eucharist. In the early morning he was very 'high,' but at noon in the Cathedral he was quite 'low,' wore the *old-fashioned surplice* down to the heels, took the northward position at the *communion table*, of which the two chief ornaments were two huge brass alms-basins stood upon edge. I never could exactly account for this Dr. Jekyll and Mr. Hyde conduct of the Canon."

What the ordinary Episcopalian thinks of it all, Father Angus tells us (The Tablet, Feb. 27, 1909), "I fancy that they do not trouble themselves about Orders, because they do not believe in them (in the Catholic sense), at all. Do the great majority of Anglican Church people believe that their clergy are 'massing priests,' that they forgive sins in the Sacrament of Penance, that they themselves hear, or should hear, Mass on Sundays or go periodically to confession? Nay, do the Bishops of Durham, or Newcastle, or Hereford, believe that they ordain priests who are to say Mass and forgive sins? Do any of the Church of England Bishops believe this? It would clear the air if the archbishops and bishops would tell us plainly if they ordain, or intend to ordain, clergymen who, in virtue of such ordination, possess, and may practise, the same powers as do Catholic priests. Are

Anglican clergymen Catholic priests in the same sense, as are the clergy who are subjects of Pius X? Many, no doubt, sincerely believe that they are. Why, then, do they remain in communion with the vast majority of bishops, clergy and lay people who say they are not." An emphatic answer to the above questions is given by the Erastian branch of the Anglican Church in its review of the decision of Leo XIII's that Anglican Orders "have been and are absolutely null and utterly void" ("The Rock," Sept. 25, 1906—cited in "A Last Word on Anglican Orders," Brandi, p. 40). "The Pope has spoken on the question of the Anglican ordinations with a promptness and determination which many did not expect. . . . We are fully in accord with the Pope in this matter, and we can subscribe to almost all his arguments. It is precisely what we have always held, namely, that by the Reformation the heads of the Church of England deliberately and effectively separated from the Church of Rome, repudiated her teaching on the Priesthood and on the Episcopacy, and therefore in the Ordination they never had any intention of conferring the Priesthood, since they considered Sacerdotalism an injury to the priesthood of Christ, without foundation in the Scriptures, and repugnant to all the cardinal doctrines of the Gospel." In the same spirit Dr. Ryle, Anglican Bishop of Liverpool continues (cf. Brandi, op. cit., p. 104): "Our manner of conceiving the office of a minister of Christ is very different from that of the Pope. On the one hand, the ecclesiastic of Rome is a true Priest, whose principal duty is to offer the sacrifice of the Mass. On the other hand, the ecclesiastic of the Anglican Church is in no wise a Priest, although we call him such; he is only an Elder, whose principal office is not to offer a sacrifice, but rather to preach the word of God and to administer the Sacraments." This is the teaching of the Anglican Church through one branch of its divinely authorized ministers; through another, Bishop Grafton ("Pro. Romanism," p. 5), it tells us "If there is one thing as clear and certain as that there is a God, it is that we are possessed of valid orders and a true priesthood." The ridiculous part of it all is that this assertion and denial of the same essential point of doctrine may go on indefinitely and there is no one to put a stop to it. Would an ordinary level-headed merchant establish a business on such a basis, that disputed questions of vital interest could never be brought to a final settlement? And yet we are asked to believe that on such a basis Christ founded His Church.

If more be needed to show the normal state of the Anglican Church we may turn to two articles in the *Nineteenth Century* and *After* for May, 1809, viz.: "The Lambeth Ideal of Reunion" by the Rev. Canon Henley Henson, D.D., and "Prayer Book Revision and the Ornaments" by D. C. Lathburz. The second of these articles reads like "Alice in Wonderland."

W. J. BROSNAN, S.J.

(To be continued)

The Late Augustus Langcake

Augustus Langcake was born in London, England, August 25, 1832. From 1838 to 1847 he went to school at Chesterfield, Derbyshire, and in the latter year emigrated to New York. Here he came under the notice of Father John Larkin, S.J., who had recently begun the school of the Holy Name of Jesus in Elizabeth street, destined afterwards to develop into the College of St. Francis Xavier. The boy, who was an Episcopalian, asked to become a Catholic, and was received into the Church by Father Larkin.

Having been well grounded in the grammar course in England, he was able to complete his classical studies in two years and a half spent in the Holy Name School, from January, 1848, to July, 1850. At the end of his course he joined the Society of Jesus on August 7, 1850, entering the novitiate then in Montreal. After the two regular years of noviceship he taught classics in Fordham College from 1852 to 1854, and the following year in St. Francis Xavier's College. In 1855-6 he resumed teaching at St. John's College, Fordham, and in 1856-7 he taught the Junior Scholastics at Sault-au-Récollet, near Montreal. From 1857 to 1859 we find him again teaching in St. Francis Xavier's. After completing his course in philosophy and two years of theology he was ordained priest in New York, September 24, 1864, and then resumed teaching for three years in St. Francis Xavier's. His old pupils will remember how entertaining Father Langcake was with his vast accumulation of accurate general knowledge, his easy flow of faultless English, his dry humor, and his musical voice. Everything about him was clear, straightforward and manly.

In 1867-8 he made his tertianship as Socius to Father Saché, the Master of Novices at Sault-au-Récollet, near Montreal. On one occasion, during the latter's temporary absence, Father Langcake had to give an exhortation to the novices and in doing so he showed his scholarly knowledge of French: for he read in perfect, fluent English, translating as he read, without any notes, one of Veuillot's brilliant chapters in "Les Parfums de Rome." Those who know how despairingly idiomatic Veuillot's French is will appreciate this linguistic feat. In after years Father Langcake met with real success and high appreciation from his fastidious hearers when he preached retreats in French to religious communities in Canada.

At that time and until 1879 the Jesuits of New York State and Canada were united under the title of the New York-Canada Mission, and most of Father Langcake's early years as a priest were spent in preaching and giving missions in the provinces of Quebec and Ontario, in the maritime provinces of New Brunswick, Nova Scotia and Prince Edward Island, and in the northernmost districts of the States South of the Canadian boundary line. From August, 1868, to August, 1875,

he was stationed at the Church of the Gesù, in Montreal. In that beautiful church it was that he won his first laurels as a preacher. As an expounder of Catholic doctrine, a narrator of Biblical and ecclesiastical facts, and a teacher of sound Catholic spirituality, he was well-nigh peerless. His course of dogmatic sermons in the Montreal Gesù is vividly remembered to this day. He made everything so clear and reasonable to his hearers that they found their faith strengthened and their lives bettered with an abiding influence for good.

In 1875-6 Father Langcake made his headquarters at Sault-au-Récollet, whence he traveled all over the country, preaching missions and retreats. In 1876 he was transferred to New York and carried on the same work, with headquarters, first at St. Francis Xavier's, from 1876 to 1878, and then at West Park, from 1878 to 1880. In this year he became Minister at Loyola College, Baltimore and afterwards Prefect of the church there till 1882, when he resumed his missionary work from St. Mary's, Boston. There he remained four years, after which he spent two years in the same work, radiating from St. Joseph's Church, Philadelphia. In 1888-9 his headquarters were again at St. Francis Xavier's, New York, and the next year, with a large missionary band, at Keyser Island, Conn. The following ten years, from 1891 to 1901, were spent at St. Mary's, Boston, in active parish work. The variety of his occupations seemed to grow with the lapse of years: for he was first merely an assistant priest, then he became Spiritual Father to the community, then director of the parish schools, then instructor of converts, a duty which he fulfilled with remarkable efficiency.

But the unremitting labor and tireless zeal of more than half a century were beginning to tell on his strong constitution, and he was removed to a quieter sphere as Spiritual Father, confessor and preacher at St. Francis Xavier's, where he remained till his death. Many secular priests, who confessed to him, and all the members of his community will miss the sound yet broad-minded spiritual teaching of his public exhortations and private talks. His words carried all the more weight because everybody knew that he practised what he preached. Throughout his whole life he was a deeply conscientious man, walking habitually in the presence of God, a faithful observer of his rules, not demonstrative in piety or affection, but a true religious and a faithful friend whom one might "grapple to his soul with hoops of steel." The end was peaceful. On Monday night, June 14, he was found lying on the floor of his room, unable to move but not unconscious. He was immediately taken to St. Vincent's Hospital, where he received the last Sacraments with a lively faith and full conformity to God's will. He expired in the morning of June 16, the feast of St. Francis Regis. The obsequies were conducted by the Very Rev. Joseph Hanselman, Provincial of the Maryland-New York province, on June 17, and the remains were interred at St. Andrew-on-Hudson the same evening.

CORRESPONDENCE

Social Progress in Great Britain

LONDON, JUNE 5, 1909.

Great play has been made with statistics by the Socialists, who are telling us that the condition of the people is getting worse and worse, and that there is ruin staring us in the face unless we make England a ready-made Paradise by adopting a wholesale scheme of confiscation. It is with these Jeremiads of the Socialist party that I am just now concerned. In meeting their propaganda there is no need of denying that much they say as to the extent of pauperism and misery actually existing in England is perfectly well founded. The true line of reply to their arguments is to deny that in order to remedy existing evils there is the least need of plunging into a social revolution on the mere promise that their patent medicines will at once cure all social diseases, and to point out that the sounder policy is that of patient work on the lines of social reform that have already given splendidly encouraging results.

Mr. John Burns, the present head of the Local Government Board, began his political career as a Socialist under the red flag. The first time I ever saw him he was the centre of a meeting of the "unemployed" in Trafalgar Square. He mounted the balustrade and had just got as far as "Fellow workmen—" when he was seized from behind by two policemen and rushed off to Bow Street Station amid a shouting crowd, who threatened, but never actually attempted a rescue. To the disgust of his old comrades, but to the satisfaction of every good citizen, John Burns has learned in the course of years that there is a better way—the way of steady-going administrative reform, and his department has just done an excellent work in issuing as a "Blue Book" a series of carefully compiled statistics on the past and present condition of the people.

This survey of something like half a century brings things into their proper perspective, and suggests that there is no ground for the pessimism on which the Socialists trade in their attempts to discredit existing methods. It is a commonplace of the Socialist propaganda to insist that "the rich are becoming richer and the poor poorer." So far as England is concerned there never was a wilder misrepresentation of fact. It is quite true that ours is a time of colossal fortunes. But turning to the pages of John Burns's "Blue Book" we find that in the last fifty years the condition of the millions of humble workers in England has been steadily improving.

There has been an all round improvement, not confined to any one class. One has a clue to the increase of the wealth of the income taxpayers, the upper and middle classes, in the fact that whilst, in 1871, every penny per pound in the rate of the income tax produced £1,592,000, in 1908 it produced £2,666,000. In other words, the aggregate taxable income has increased over forty per cent. The workers do not pay income tax, so one must get at the figures showing the improvement in their condition in another way.

First we find that there has been a steady increase in wages. They have nearly doubled. The average increase between 1850 and 1907 is 81 per cent. But it will be said prices have also risen, so the workman is really no better off. This is not so. There has been a slight increase in the aggregate cost of the necessities of life, chiefly the result of the rise in house rent, but this rise is partly compensated by the decrease in the cost of

clothing and many articles of food, with the result that the net increase in the cost of living for the worker is only three per cent. He is thus 81 per cent. better off in wages, and has to pay three per cent. more for his living, so that he is 78 per cent. to the good on balance.

The two curses of the British workingman are drink and betting. He bets more and drinks less than he used to do. The reform in the matter of drink has gone through all classes, with the result that the British Chancellor of the Exchequer can no longer rely on beer and spirit duties to balance his budget. With less drinking, lower prices and better wages, the British worker has a more comfortable and healthier life. The improvement in his fare, housing and clothing is not represented only by the rise in wages and the fall in prices.

He gets better value for his money. Adulteration of food and drink has been effectively put down. Housing has everywhere been improved. Sanitary laws and improvements, largely carried out at the cost of the tax-paying upper and middle classes, have made the pestilence-breeding slum a thing of the past. Epidemics are no longer a permanent danger in England. Typhus has disappeared. Smallpox has been nearly stamped out. Consumption (tuberculosis and phthisis) is rapidly decreasing. The worker has free education, free hospital treatment when ill, cheap tram and railway traveling, and a host of other advantages, largely paid for by the more monied classes, who cheerfully accept this burden, besides finding endless voluntary help for those who fail in the struggle of life. Let me note here that the workers are saving money. Much of the growing wealth of England is in their hands. They are not becoming poorer. Quite the contrary. Most of them are "capitalists." Let us take a few figures.

The trades unions, thirty years ago, in 1877, had invested funds to the amount of £405,755. In 1905 the amount had risen to nearly six millions sterling (£5,864,342). The workers' friendly societies, organizations for providing co-operative insurance against sickness and death, and under State inspection, had investments, in 1877, to the amount of £14,303,668. In 1905 the figure was £52,619,392, an increase of over thirty-eight millions sterling, or of more than 190 millions of dollars.

The able-bodied pauper has all but disappeared, and the great bulk of the so-called paupers are children in poor law schools and refugees and patients in hospitals. Even under the best of imagined Socialist systems they would still be charged to public funds. Of the unemployed a very large proportion are, to use a slang phrase, "cadgers in search of a soft job." Until human nature is different it will be so. But leaving aside this relatively small class it may be said that in these Government reports we have absolute proof that without invoking Socialist dreams of a revolution, warranted to produce Utopia in six months, we need only persevere in the plodding business-like methods of social reform to produce not only a change for the better in social conditions, but a very rapid change. The results of fifty years are there to encourage us to further efforts on the same lines.

A. H. A.

The New Biblical Institute

ROME, JUNE 5, 1909.

It is not yet quite two years since Pope Pius X, in his Encyclical "Pascendi," forecast the foundation of an institution for the harmonizing of Faith and Science, and the upholding of Faith against the errors of Modernism.

Last year an experiment was made by giving special courses in exegesis at the Gregorian University, under the direction of Fathers Fonck and Méchineau. The experiment was in every way successful, and has been crowned by the Bull of May 7, which establishes a real Higher Institute of Biblical Study. The demand for such an institute to meet the needs of the times is self-obvious. The names of Fathers Knabenbauer, Méchineau, Prat, Fonck, Delattre, Schiffrini are representative of an exegetical school that needs no advertisement, and that justifies the Holy Father's choice in entrusting the new work to the Jesuit Fathers.

The personnel of the institute will not be made known until autumn, and it is thought that temporarily, at least, the lectures will be given in the Gregorian University. Many are asking if this Biblical Institute is to eclipse the plan for a great Pontifical School of Ecclesiastical Studies formerly referred to; but it may be safely stated that this is but a first step towards the carrying out of that plan. Slow but sure is Rome's motto.

The suppression of the Society of Lawyers of St. Peter, last week, has no very great importance. It was never a pontifical knighthood in any sense of the word. It was founded in 1870, by Agnelli dei Malerbi, to furnish a supply of lawyers to defend the rights of the Holy See, and it had the approval of Pope Leo XIII. In France it took on a color all its own, and now Pope Pius X has suppressed it.

News concerning the health of Cardinal Kopp, Prince-Bishop of Breslau, is far from reassuring; and the Vatican has recently sustained a serious loss by the death of Mgr. Wenzel. Since 1879 he had labored towards the opening up of the treasures of the Vatican library, and more especially did he devote himself to systematizing the Garampi Catalogue, giving an alphabetical, chronological, topographical index of everything in the library referring to Popes, Cardinals, Bishops, Churches, Benefices and notables throughout the world. It comprises 126 folio volumes. Mgr. Wenzel's encyclopedic knowledge was at the disposal of all comers in the library. Since 1905 he had been a Canon of St. Peter's; and his work now falls to the hands of Mgr. Ungherini.

In Montecitorio they have been discussing the Home Budget of which President Giolitti himself has charge; it was the occasion for a fresh display of his parliamentary cleverness and debating ability. He came in for some severe criticism, but in the end his balance-sheet was adopted by a majority of 169 votes.

The railway question cropped up when the Public Works Budget was under discussion. About two years ago the State took over control of the railways, and so far without great success or profit. However, the House voted for the Budget as it stood, though criticisms among railway men, outside the House, who are mostly Socialists, are noisy and frequent.

The next subject for discussion is the Education Grant, and the teaching of religion in the schools is sure to be made a vital issue. As political parties stand the loudly-heralded reorganization of the historic Left, formerly led by Zanardelli and afterwards by Gallo until his death, two years ago, and in Italian politics noted like the historic Right for its anti-ministerial and anti-clerical tendencies, has no importance worthy of mention. It consists of about thirty deputies looking for notoriety or hoping for a sop in the shape of some under-secretaryship.

There is continued tension between Italy and Austria. It is by no means certain that Austria has refused to take part in the 1911 Exposition at Rome. But the opponents

of the Triplice are making the most of the rumor, and some anti-clerical papers in Austria are trying to drag in the Vatican. If Austria does not take part in the Exposition it will not be out of deference to the Pope's wishes, but to gain its own political ends. In the matter of Catholic sovereigns visiting Rome, a recent semi-official note in the *Osservatore Romano* points out that the Vatican maintains its position as hitherto. It is curious to note that the majority of Italian Catholics are trying to ignore the political side of the Exposition, and to look upon it as a patriotic national event. The minority, however, sternly refuse to make such a distinction, and are keeping aloof from all participation in it.

L'EREMITE.

Socialist Outbreak in the Argentine

BUENOS AIRES, MAY 18, 1909.

The frequently recurring revolutionary outbreaks in this country afford a theme of no small importance to the statesman and the Sociologist. It is not the central Government that is now so much in danger of being overthrown, but the various provincial governments that are continually liable to political disturbances originating within their own domains, chiefly through the instrumentality of local agitators (here called *caudillos*).

Scarcely three months pass without the National Government having to interpose its authority in order to settle the disputes that so frequently crop up in the various provinces of the republic. This is called national intervention, and an interventor is named by the National Government to set things right, or wrong, as the case may turn out. Just now the province of Corrientes is the one requiring intervention, whilst various others are either demanding the same panacea, or are visibly in a state of ferment clearly presaging an outbreak which shall, ere long, render such intervention necessary. The usual cause of these troubles is that the legislature is set at naught by the executive, as in the case just mentioned, or that the unsuccessful candidates for political preferment do not submit to their fate as resignedly as the public weal demands, or both these causes of disagreement operate simultaneously.

Like the prolonged period of inaction which at times precedes violent volcanic eruptions, the country has been rather free from Socialistic agitation for a considerable period, until on the first of the current month, a meeting having been called in the capital, a scene of violence and bloodshed over the arrest of one of the crowd was the immediate result. Forty persons were killed and wounded, of whom four died on the spot. This happened in one of the most central and important thoroughfares of Buenos Aires. There is another of the apparent enigmas of Argentine social phenomena. It happens after an abundant harvest in a country where there is no lack of work for the honest and willing laborer, where his share of life's enjoyments are greater than in many other lands. A Catholic daily, *El Pueblo*, published in Buenos Aires, commenting on these atrocities, calls attention very opportunely to the fact that whilst Socialist organizations can scarcely hold a meeting without creating most serious disorder, the Catholic societies, known as *Círculos de Obreros*, hold theirs regularly without giving occasion for the slightest police interference, unless in the case of their being openly attacked by the Socialists, or Anarchists, as happened once at least.

But the riotous proceedings mentioned were not the only, or the most serious outcome of the Socialist gather-

ing. A general strike, following immediately after, brought all business to a standstill for over a week. During this time a bomb, concealed in a fruit basket which had been placed in a tram car by some one unknown, exploded, wounding twenty-three persons, some dangerously, one of whom has since expired. Apart from the immediate consequences of a general commercial paralysis and the loss of life and limb, it is easy to see that the more remote and general effect will be a still further widening of the gulf which separates laborer and employer owing to the bitter resentment stirred by such doings together with the inflammatory speeches and writings which represent the capitalist as a robber and the workingman his victim, deprived by an unjust system of laws of most or all of what is his by right.

This Socialist outbreak in Buenos Aires is all the more reprehensible, too, and destitute of any reasonable motive since the Italian Socialist leader, Cuvier Ferri, who was here giving lectures on his favorite theme and on others, some time ago, expressed the opinion that this is not a country in which Socialism is needed nor are economic and other conditions adapted for the establishment of that system.

As some set-off against such happenings, it is pleasing to have to chronicle the holding of a meeting which took place some days ago for the purpose of establishing here a branch of the Knights of Columbus. Dr. Kelley, of Chicago and Buenos Aires, having been delegated by the society in the United States, was the speaker who delivered the introductory address. His address was explained in Spanish by Dr. Lamarea, a well known Catholic leader and orator. Amongst those who signed the invitation to the preliminary meeting were the national deputy, Dr. J. G. O'Farrell, Dr. Cullen, and others no less noteworthy. Much good is hoped to result from the establishment amongst us of this society.

Mr. Wm. Bulfin, editor of *The Southern Cross*, who is about to visit Ireland, was given a picnic at San Isidro, a pretty suburban town near here, recently, in compliment to his services to his countrymen and the Church.

C. S.

Military Service and the Harvest

INNSBRUCK, JUNE 5, 1909.

In the Vienna *Reichspost*, for May 29, was published a letter about the Servian question, which is at least of interest as indicative of the reserve in Austria's attitude towards Servia since the conclusion of peace. The writer says that the friends of European peace are uneasy over the discovery, that the Servian affair is by no means at an end, and believes it to be a duty to civilization to make known a movement towards a new and more powerful attack against Austria on the part of Servia, an attack not indeed planned for any definite date, but none the less certain for all that, and which Servia does not reckon she will have to make at her own cost and risk. He claims he has his proofs of these assertions from official sources. The principal points of Servia's programme are as follows: Servia has not foregone her aspirations to Bosnia-Herzegovina and the other Servian districts incorporated into Austrian-Hungarian territory; she aims to be the rallying point of the Slavs in the Balkans, and to prepare herself for the hour when Russia shall have reattained a more powerful development, and shall again take an active part in the politics of Eastern Europe.

The Russian Pan-Slavism organization has already poured large subsidies into Belgrade, and will also

supply the financial backing for the enterprises that are to follow. The writer asserts further that there are in existence two secret agreements between Servia and another European power other than Russia, whose design it is to make Servia act as a buffer-state in the resistance of other Powers to the increase of the strength of the Triple Alliance in the Balkan region.

Whatever the truth of these assumptions may be, they seem to indicate that the "Balkan question" has by no means been definitely settled. Events alone can determine whether they have any foundation in fact.

One of the evil effects of the maintenance of immense armies, which the present-day relations of European powers has made necessary, has been the neglect of agriculture consequent on the absence of thousands of field-workers on military service. The question of granting furloughs during the harvest periods to soldiers on active service has been long and earnestly discussed in Austria. As one result of this discussion, in 1901, it was decreed to hold the yearly manœuvres of the reserve at a time when they could be most easily spared from field-work. The extension of this permission was more difficult in the case of soldiers in service. First of all, the harvest did not occur at the same time all over Austria, and again the strength of the various army corps must not be too much reduced. A trial was made in 1907, however, of a "harvest-furlough" of three weeks, which was so successful as to cause its extension to the whole army during the past year. The details are left to the territorial commandants, and the system introduced, while elaborate, will, it is hoped, satisfy the needs of both the army and the various agricultural classes.

One of the projected methods for raising the national revenue has been the increase of railroad fares on the Government railways. The plan as it stands calls for an increase of five per cent. to twelve per cent. on first-class tickets; nine per cent. to twenty-four per cent. on second, and eighteen per cent. to forty-seven per cent. on third-class tickets, which would make the proportion of increase among the three classes of fares about one to two to four. This would mean that the users of first and second class tickets would, in comparison with present rates, travel cheaper under the projected tariff than the users of third-class tickets. The Government hopes thus to obtain a much higher revenue, because eighty-five per cent. of travelers go third-class. It hopes, also, thus to direct a larger number of travelers into the second-class travel. But the increase will fall hardest on the laboring classes, who in spite of the continuance of the fifty per cent. reduction allowed them, will be forced to pay nearly one and a half crowns more in a month for a journey from four to six miles. This, it is firmly believed, will have an evil effect upon labor, in that it will reduce the radius of activity of the working classes. A further effect will inevitably be a reduction in tourist tariff, with a resulting loss of profit in the many lines of business which depend wholly or partially on the tourist, such as hotels, health-resorts, etc. There is a general demand, therefore, that if there must be an increase in railroad fares, it shall at least not oppress the poorer classes in favor of the well-to-do.

Austria has been celebrating the hundredth anniversary of the death of composer Haydn (born in Rohrau, April 1, 1732, died in Vienna, May 31, 1809). A great congress of musicians was held in Vienna towards the end of May. On the 28th there was a memorial service in Eisenstadt in Hungary where, in the castle of Count Nicholas Esterhazy, Haydn lived and worked for a decade or more.

M. J. A.

The Jubilee of the Bengal Mission

Fifty years ago the traveler in North Eastern Hindustan would have smiled incredulously if he had been told that to-day that pagan stronghold would count over 100,000 disciples of Christ. Judging by appearances our traveler would have had reason on his side, did not the presence of the seven new missionaries argue that at last West Bengal was to be evangelized more systematically than during the three preceding centuries. Intermittent efforts had been made to establish the Faith since 1571, but first one event then another had succeeded in paralyzing humble beginnings and nothing great had ever been accomplished. At the end of the eighteenth century there were Augustinians in Calcutta and Bandel, while the Catholics elsewhere were served from Goa. The condition of the 25,000 Catholics then living in the eleven parishes of Bengal may be summed up in two words: ignorance and corruption. Protestant missions and schools were doing great harm. In 1834 the Pope created the Vicariate Apostolic of Bengal and entrusted it to the Jesuit Fathers of England. A college was founded and the work was progressing when difficulties arose with the new Vicar Apostolic, Dr. Carew, appointed November 20, 1840. The Fathers were recalled by their superior and their college of St. Francis Xavier was closed in 1846.

In November, 1859, the Jesuit Fathers returned to Bengal whither they had been sent by the Propaganda. Four from Belgium and two from England, with one lay brother comprised the mission band. In 1864 Father Augustus Van Heule, S.J., was named Vicar Apostolic, but died four months after his arrival in Calcutta. The Rev. Walter Steins, S.J., was then transferred from the Vicariate Apostolic of Bombay to that of Bengal. Pope Leo XIII, by his Bull "Humanæ Salutis Auctor" of September 7, 1886, erected the Catholic Hierarchy in India, and Calcutta became an archiepiscopal see with Archbishop Goethals as Metropolitan, having the two suffragan dioceses, Dacca and Krishnagur and the Prefecture Apostolic of Assam, in its ecclesiastical province. Archbishop Goethals died in July, 1901, at the age of sixty. Father Brice Meuleman, S.J., Superior of the Bengal Mission, was nominated Archbishop of Calcutta March 21, 1902, and consecrated in the Cathedral the following June.

The Mission of West Bengal, sometimes called the Calcutta Mission, covers a territory seven times the size of the State of Maryland, inhabited by a population of about twenty-seven millions. Of these, according to the latest statistics August, 1908, 92,491 are baptized Catholics and 86,951 are catechumens. Two hundred and eighteen Jesuits, most of whom are priests, are working in the mission, assisted by about forty Irish Christian Brothers and about 165 Sisters. In Calcutta there are 14,000 Catholics, eight parishes, a college with about 900 boys, an orphanage with 300 boys and St. Joseph's High School with 800 boys, besides four school and a girls' orphanage with about 1,500 pupils, under the care of the Loreto nuns from Ireland, and St. Vincent Home with 252. If we go out into the interior we find a theological seminary at Kurseong and a house of probation in Ranchi where there is also an Apostolic school with 23 boys, and a High School, affiliated to the University of Calcutta in 1908, having 276 pupils. At Darjeeling there is a college for boys, counting in all 200, and a boarding school for girls with 160. At Kurseong there is also a High School for girls with 220 pupils, in charge of the

Daughters of the Cross. The latest statistics give the mission 184 schools with an attendance of 9,762 children, thirty-three Churches and 416 Chapels. The number of communions in four years has increased by 194,637, making the total for last year 419,616.

In 1860 St. Francis Xavier's College was opened in the very centre of the European quarter of Calcutta with 100 boys. Two years later it was affiliated to the University of Calcutta, accepting the official program of studies drawn up by the government and receiving in return the right of presenting its boys for the examinations for the B.A. degree. The brilliant career the college has had and the reputation for scientific ability of some of its professors have been the cause of bringing great prestige to Catholicism in Bengal. We mention among the eminent scientists Father Eugene Lafont, professor in Calcutta for thirty years, twice rector of the college, founder of the Observatory, Fellow of the Calcutta University and officer of the French Academy.

One of the great difficulties met with in the conversion of the natives is the thirty-five languages spoken in the Archdiocese. The Mohammedans seem to give no hope of conversion, the Hindus little more. But the Faith has made great progress among the aborigines during the last twenty-five years. The mission is divided into seven or eight districts, the largest of which is the Chotanagpore. This district was opened in 1885 by Father Lievens and from its opening dated the real progress of the Bengal Mission. In October, 1887, it already counted 400 villages with 15,000 Christians and sixty schools. Father Lievens was everything to the natives. They called him the "great Sahib." In one of his missionary towns in Barway, whither he had sent his catechists before him, he baptized 13,000 natives in one month. What de Nobili was to Madura, Ricci to China and De Smet to the Rocky Mountains, Father Lievens was to Chotanagpore. He never spared himself and after a short but laborious apostolate of six fruitful years broke down completely. He returned to Louvain in September, 1892, and died there November 7, 1893. One of his former converts preached his panegyric when he said: "Do not tell us that our priest is dead. He was not a priest; he was the *king of priests*."

His aim had been to help the natives in every way, to protect them against the tyranny of their landlords and the native police and to feed them in time of scarcity. The better to fit himself to protect them against avaricious landlords he studied the complicated system of the laws and became such an authority on the subject that the judges themselves appealed to him in difficult cases. It was a new and unheard of thing that a Catholic missionary should defend the material interests of his people. It was the beginning of that wonderful movement in Chotanagpore.

Father Lievens had started the work on permanent lines and it did not die with him. The work is being carried on to-day as fruitfully and zealously as in the beginning. Within twenty-four years a Christian community of 67,187 baptized and 85,734 Catechumens has sprung up in a pagan country. There are eighteen stations with about thirty-five priests. In these stations there are central schools; and in the more important villages there is a catechist and a school. In all there are 136 schools with an attendance of 5,180 children, not counting the Apostolic School and the High School at Ranchi. The four convents built by the Ursulines in Ranchi, Khunti, Tongo and Rengarih exercise a great influence for good in the family life of these neophytes.

F. C. W.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 26, 1909.

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The Church and the Churches

If we select for comment the following extract from a letter which bears the note of good faith and good will, it is not because the sentiment it contains is exceptional, but rather because it is becoming all too common, and because it is accepted without challenge as natural in the course of events. After praising this publication our correspondent adds: "Let me say also that I am not of your Church. My name is on the roll of the Presbyterian church of this little city, but I am not a bright and shining light in my denomination. The truth is I regard our Protestantism as having seen its best days, and wholly unable to grapple with the problems of the day, religious, ethical and social. The Catholic Church, I am convinced, is the only reliable barrier against the fearful tide of infidelity, immorality and general cussedness which threatens our civilization." The sadness of this admission is pathetic. It is the cry of a heart which has lost a fond ideal, or, more correctly, the disappointment of one whose hope has failed him. As faith in creed wanes, hope in the church disappears. Those who appreciate the deep attachment of the Presbyterian to the religion of his birth can estimate in some measure the bitterness of the realization that it is no longer the saving influence he was taught in youth to consider it. To feel that one's best resource is not adequate in the struggle with evil, is a first step towards pessimism; and pessimism is a veiled form of despair. Meanwhile one asks, why is it that a church loses its ability to grapple with the problems of the day, religious as well as ethical and social? Why cannot its representatives answer the questions which its members propound about the application of the Divine law to actual circumstances? Why cannot its doctrines meet the difficulties which arise from science, history, sociology? As the custodian and propagator of religious truth, a church should have doctors and doctrines which shed light on

the problems of the moment as well as upon the problems of all time. To satisfy immortal souls should be their guide here as well as their salvation hereafter. This is particularly true of a church which impresses upon its members the fact that they are destined to be a saving element in society. The representatives of this very church are actually engaged in holding conventions North, South, East and West, lauding their founder to the skies, and framing programmes of world-reform. Nowhere in these conventions is the admission made that Protestantism has seen its best days; on the contrary, one might gather from the reports of these ministerial revivals that we are to witness soon its renaissance. Apparently the ministers are not at one with their people. The story told by Stannard Baker in *The American Magazine* confirms the words of our correspondent, and his story is one of facts throughout.

Meanwhile, to follow this subject from another point of view, how comes it that the Catholic Church should be regarded, even by Protestants and men of no church, as a barrier against infidelity, immorality, and contempt for law, whether human or Divine, which, we take it, is meant by the word "cussedness"? Is it not a paradox that the Church of the poor, and, as it is so often represented, of the ignorant, the foreigner, the criminal classes, the foe of science, freedom of thought, of civil allegiance, of religious toleration, should suddenly be regarded as the hope of the nations? Or, since the paradox is so unreasonable if the Catholic Church, besides being so bereft of natural resources, is so hampered, as its enemies believe, by its antagonism to science, liberty and loyalty, are we not reasonable in concluding that it has some other power and resources, far transcending those which other religious bodies claim in abundance? This is precisely the solution of this chief problem of the day. Waiving the question about the natural, human or worldly advantages which the various religious bodies possess, these avail but little in the struggle with vice and corruption no matter how powerful they may be. No human agency, itself subject to evil, can reform and save men, without Divine aid. When, therefore, men look to the Catholic Church to save them from the evils of the day, they unwittingly attribute to it some unknown, mysterious, or supernatural power, in virtue of which alone it can meet the problems of the day and stem the tide of infidelity and immorality.

Marriage à la Mode

"Marriage à la Mode," by Mrs. Humphry Ward, (Doubleday, Page & Co.), is to be classed with what are termed problem novels, which deal with a problem or condition of society and while exposing an evil offer or suggest a solution. The problem discussed by this clever writer in her latest production, is the evil of divorce, or rather the evils of the divorce laws which so readily afford an untying of the knot for disaffected or

discordant couples. The discrepancy existing between the divorce laws in the United States and England is the point emphasized. It is not perfectly clear to the reader what solution the book offers. In fact there is little more than a strong presentation of the evil as it exists in America where "marriage is merely proclaimed love; and if love fails, marriage has no further meaning, or *raison d'être*." The heroine believes in "the great cause of woman's freedom and independence" and holds that no woman, "in the future that is coming, shall be forced either by law or opinion to continue the relations of marriage with a man she has come to despise." The consequences that will inevitably follow from a doctrine such as this, when it is not merely believed in but lived up to, form the warp and woof of the story. Severity in the framing and enforcement of laws touching the marriage bond, or reducing to uniformity the marriage enactments in force in England and the United States, does not strike at the root of the evil; unless perchance South Carolina, the only State in the Union where divorce is not permissible for any reason or pretext whatever, be chosen as the basis of agreement. For it is clear that so long as adultery be admitted as a ground of absolute separation the flood of iniquity may be stemmed but it will never be checked at its source. Designing parties will always find a loop-hole for pleading or sanctioning an infraction of the marriage vow, and the intent of such a law will be constantly thwarted and the law itself rendered inoperative. There is no remedy for the evil except the one proposed by the Church and enforced by her among her children—a law based on the teachings of the Gospel and the plain words of Christ: "What God has joined together let no man put asunder."

College Life and Character

If the thousands of young men and women who have gone forth from our universities and colleges, during the month fail to resist the world's seductions or to reform its evils, it is not because their *Almae Matres* dismissed them with scant invocation, exhortation or blessing. Indeed, it is doubtful if they needed half of what was bestowed upon them. What president or baccalaureate preacher failed to say, they proclaimed in no uncertain formula. They know that the times are trying men's souls, and that they have panaceas for all the ills flesh is heir to. They have all had advantages which, they believe, will never fall to the lot of the non-college-bred; and those of each college think they have had exceptional opportunities unknown to the students of any other. The world is theirs to conquer and to save. With lofty ideals and brave resolve they meet the world they are to overcome, only to find they are among its dependents, and that they must ask for favors which combatants should be in a position to command. They must serve those whom they have been inspired to reform; they must witness everywhere the evil they are expected to correct;

they must experience the encounter with what they had been taught to regard as vice, concealed or even recommended as if it were virtue, by cunning sophistry, plausible maxim, or personal charm. Two things quickly strike serious young graduates as tests of their ability to make their way in the world without yielding to its temptations, and tests, therefore, of the value of the education they have received. Truth is one, and work is the other. They will not long remember the fine phrases that were poured out on them at college, nor are they any longer the more or less passive instrument they were while there. They have now to determine values for themselves and they must depend entirely on their own efforts. If they have been trained to see things as they are, to recount events as they really happened, to present facts in their true light, to use words in their proper meaning, to judge men without rash suspicion, to speak of things of their own knowledge, to discern between hearsay and vision, between imagination and fact, they will not easily be deceived or compromised. This requires effort. Indeed, it is, or, should have been, the chief element in their training so far in life. All through life it must be their work or warfare, as they may choose to regard it. Strength of will or character, as we call it, is needed for this. Unless education has formed this, the college has bred indolent and useless dependents almost sure to become the tools or victims of designing men. This is the supreme advantage of all training whether in or out of college, and, without it, even knowledge is little worth.

Dr. Briggs Deals in Futures

Dr. Briggs seems to know so much about the future that one should expect him to show a more accurate knowledge of the present. In an article on Modernism in the *North American Review* for June, he ventures to predict the Coming Catholicism. With a generous oversight of detail he discerns with confidence the resultants of Christian movements and forces now active. We are to have a Church peaceful, reunited, Catholic, orthodox, Christian. Its great principle will be sanctification by love. Truth, of course, the professor takes for granted. The Coming of Catholicism will banish "all error and heresy," due chiefly to misconceptions and misstatements of the theologians, by letting the pure, unadulterated, undefiled truth shine forth from the new candelabra upon which the ancient lamps of orthodoxy are now being placed." The Papacy naturally will disappear. The seer does not say so, but with truly prophetic oversight he omits all notice or mention of it. The same prophetic instinct apparently enables Dr. Briggs to see more than the rest of men in the actual present state of affairs. "The Battle between Modernism and the Papacy," he tells us, "is raging all over the Christian World." If there be any such fierce warfare in the United States, Canada, Mexico, or, for that matter in any country in this hemisphere, the Pope is not aware of it. He is well aware also that by his Encyclical on Modernism, the clamorous few who were striving to fill the press of

Europe with their pretensions have been routed beyond the possibility of rallying their forces. No doubt, Professor Briggs knows better than the Pope the state of the Catholic Church. If his forecast of the future is as erroneous as his statement about the present, we shall have to remain content with Catholicism as it is. To believe him, one would think that bans, excommunications, suspensions, removals from office, are the order of the day throughout the Catholic World. "Even the Pope is said to have uttered words of caution," against persecuting Modernists too much. Fine gossip for a prophet, that discreet "is said"! Still finer prophetic insight is there in the assurance: "The public press of the world is boiling with indignation because of the arrogant dictation, and impertinent interference with their affairs, of Monsignore Benigni, the protégé of Cardinal Merry del Val, and his *Corrispondenza Romana*." Our readers have heard about all this before. Indeed, the professor is months behind his Coryphæus, Sabatier, who chose this name as one to conjure with, in his lectures at Oxford over a year ago. The *Contemporary* for February rehearsed the harrowing tale, and *Scribner's* for that same month told it with slight variations. Our prophet is so busy with the future that he has not caught up with the past. *Corrispondenza*! Roll the "r's" and lock the teeth, in fiercest Italian fashion, and no wonder the public press of the world is boiling with indignation! Poor Canon Benigni! He issues daily a small bulletin, printed only on one side, containing selections usually from the Catholic press of the world, often from the secular press, illustrating the difficulties, the trials, the losses, the progress of the Church in various countries. It is doubtful if the public press of the world knows of its existence. It is quite sure that not three even of the Catholic papers in this country receive it. It has no official sanction, no ecclesiastical subsidy, no inspired message. Its news is always several days old; it has no telegraph or cable service. AMERICA has followed the *Corrispondenza* closely, but rarely finds in its columns anything which we have not already published two weeks before the sheet arrives. AMERICA follows the leading public newspapers of the world. We recall two or three references to the *Corrispondenza*, always with respect, never with "boiling indignation." The professor complains in his article that historic fact is too often shrouded with traditional theories. We might expect of him a statement of actual fact without professional bias. If Modernism is to mediate the Coming Catholicism, its *via media* must be the mid-way of truth; and its prophets must recommend their forecasts of things to come by showing that they are capable of seeing things as they are.

The German Catholic Congress

The general Congress of the Catholics of Germany will be convened this year in Breslau, Silesia. Sixty years ago the second of these conventions was held in the same city. The year 1849 was a critical one. Rebellion was rife in the city. Its streets were stained with the blood of citizens. The military governor had proclaimed a state of siege, but he allowed the Catholics full liberty,

saying that, if the whole city were a Catholic organization, he could do away with his martial law. One of the tangible results of this meeting is the founding of countless St. Vincent de Paul societies and a considerable increase of the Journeymen's associations (see AMERICA, June 5). At that time the State looked to the Church for help against the revolution. When the Catholics met again in the same city in 1872, the Kulturkampf had begun. The law banishing the Jesuits had just been passed; and five days before the opening of the Congress Bishop Krementz, of Ermland, had been deprived of all his revenues. Yet, though the principal feeling of the Congress was that of a gallant host going to war, the resolutions laid great stress on work along social lines, for the relief of the poor and the protection of the working classes. The war came, but when the Congress met the third time in Breslau, in 1886, a peace, acceptable to the Father of Christendom, had been concluded. The feeling of the assembly was that of an army after a glorious victory, though the Kulturkampf was by no means over. Windhorst was the centre of the common enthusiasm. "Keep up your fervor" were his last words, "and don't leave us in the lurch when we advance in Berlin." One of the principal fruits of this Congress was a very vigorous extension of social activity. A special feature of the preparations for the next meeting is the gaining of permanent members, to secure more easily necessary financial support. Until now the local committee was burdened with this care, which has been growing with the size and importance of the assemblies.

Conversion of Sebastian de Luque

The conversion of Sebastian de Luque has been for a considerable time past the talk of the Spanish press. It is not so very long ago since he carried off prizes in metaphysics in London and Paris, and won the praise of *litterateurs* of every nation. He has now abandoned the shrines of atheism to worship at the altar of God. His conversion reminds one of St. Augustine's description of the conversion of the Apostle of the Gentiles. "Emissa est de cælo sagitta; cecidit: portatus est ad salutem fulmatus." "A dart was hurled from on high: he fell, and thus stricken was borne to salvation."

His life had been passed in the study of philosophy, and in setting his sociological theories and the feelings of his heart to the metre of elegant and lyrical verse, when in the midst of his triumphs God struck him with a deadly disease under which he languished two years. Finally, he was taken to the Hospital de la Princesa. There he was influenced by a Sister of Charity to make a novena to our Lady. On November 27, the last day of the novena, he fell into a gentle sleep at six o'clock: at eight o'clock he was visited by Dr. Mariani, who found the fever had disappeared, and now de Luque is a healthy man, and a thorough Christian whose brain and pen are consecrated to the service of God and our Lady.

LITERATURE

History of the City of New York in the Seventeenth Century. By MRS. SCHUYLER VAN RENSSELAER. Vol. I. New Amsterdam: Vol. II, New York Under the Stuarts. New York: The Macmillan Company.

Between the ceremonies and incidental details of the Chamberlain tercentenary and the Hudson-Fulton commemoration the history of New York for some months to come is bound to have a large share of public attention. The period Mrs. Van Rensselaer has selected for her two most interesting and instructive volumes—from the founding of the first Dutch colony to the accession of William and Mary to the throne of England—has not much local Catholic interest, as the children of the Faith were almost entirely absent then from Manhattan's population. She begins, however, by insisting on the recognition of the frequently forgotten fact that many years before Hudson's time, the Florentine sailor, Giovanni da Verrazano, and the Portuguese, Estevan Gomez, had entered New York harbor, and that there were others, Frenchmen and Spaniards, besides these, and that Hudson was merely the first of the explorers to demonstrate the trading value of a colony at the mouth of the river that now bears his name—a commercial opportunity eagerly seized upon by enterprising countrymen.

The progress and development of this Dutch colony along its social, political, religious and commercial lines is detailed with infinite care from a whole array of authorities and in a most charming manner. In the unfolding of the chronicle we learn many novel bits of information about this early New York. Quoting from the "Relation" of the martyr, Father Jogues, S.J., Mrs. Van Rensselaer says he found there were eighteen languages spoken in New York when he came here in 1643. Our Polyglot population therefore is not an incident of to-day alone. "The mixture of many nationalities on and near Manhattan bore natural fruit," she says, "in a broadening of that democratic spirit which even in a purely Dutch community would have contrasted strangely with the spirit of the New England colonies."

We get a new view of the Dutch governor that tradition usually associates with early Manhattan. "The Peter Stuyvesant whom New York fancies it remembers is largely mythical. The real one was indeed a virile, picturesque and interesting person with a violent temper that he kept in constant use . . . But he was not the Father Knickerbocker of the story books—wise, though stern, warm-hearted, though irascible, loving his people, knowing better than they what was good for them, and respected and beloved by them as a kindly despot. This governor never existed."

The state of Manhattan when he took over its direction was not, however, attractive. Dominie Backerus, whom he brought with him from Curaçoa, wrote to the classis of Amsterdam: "The congregation here numbers about one hundred and seventy members, most all very ignorant in regard to religion and very much given to drink, to which they are led by the seventeen tap-houses here." It is only another proof that there is nothing new under the sun to find that the excise and the Sunday closing question were among those that most vexed Stuyvesant at the very outset of his administration.

In the second volume, which treats of the English administration, the whole scene, of course, changes radically. We are most interested in that notable Catholic statesman, Thomas Dongan, "the first of the many Irishmen who have helped to administer public affairs in Manhattan." His character, accomplishments and career are recorded with a sympathetic pen. "Dongan was the ablest of all the colonial governors of New York, and more than any other he helpfully influenced its fortunes," says Mrs. Van Rensselaer. His assistance in estab-

lishing democratic self-government with religious toleration, and the wide-spread effect this had on the evolution of the other colonies is detailed with appreciation. The contrast that came under his successor, the fanatical bigot, Leisler, shows also that a considerable part of the anti-Catholic rancor was political and due to fear of a French invasion.

It has been the impression that the first Latin school in New York was that started by the Jesuits, Fathers Thomas Harvey, Henry Harrison and Charles Gage, who were here with Dongan from 1683 to 1690. Mrs. Van Rensselaer seems to controvert this by the statement that "In 1638 the burgomasters joined to their petition to the company for reduced custom rates a renewal of the people's request that a master for a Latin school might be sent out." The master sent out from Holland was unsatisfactory and Ægidius Luyck, who had been a tutor in Stuyvesant's family, was appointed at a salary of 1,000 guilders a year. "Under his management the 'Greek and Latin school' of New Amsterdam attracted pupils from all parts of the province and even from far-away Virginia."

Many of the burghers, had, like Stuyvesant, "Latin school training which in Holland meant a real knowledge of mathematics and the classics. . . . The average of feminine education was much higher among the Dutch than among the English. . . . Tradition says that the young daughters of one De Milt, a baker, were the best Latin scholars in New Netherlands, not excepting its clergymen." Ardent suffragists must note with pleasure the other distinctions that forceful talented women are recorded as holding in the colony.

One very curious fact is that, notwithstanding its enterprise in other directions and its ever increasing commercial importance, the colony never had a printing press, nor is there any record that it ever asked for or desired to have one.

At the end of each chapter in both volumes Mrs. Van Rensselaer gives all the authorities she has made use of, and this with a list of 550 separate titles of books and other guides to sources of information make up a whole library on early New York. A copious index is also added. In form the books are models for the modern idea of historical writing. Among the authorities cited are the Jesuit Relations, Charlevoix and Father T. J. Campbell's "Pioneer Priests of North America;" but it must surprise all Catholic historical students not to find the name of John Gilmary Shea mentioned. Mrs. Van Rensselaer must surely know of his work in this special field. Her promise of two further volumes that will bring the history down to the inauguration of George Washington is welcome to all interested in this chapter of the history of what she truly designates as the first and greatest municipality in the country.

T. F. M.

Sermons. By REUBEN E. PARSONS, D.D. Philadelphia: John Jos. McVey.

This posthumous publication of sermons of the historian, the Rev. Dr. Reuben E. Parsons, edited by Rev. J. H. Cronenberger, C.S.Sp., seems to be intended for the use of priests and educated laymen only; for they contain many Latin quotations not translated into English. But by such readers they are apt to be highly appreciated. While perusing them one feels all along that he is listening to a learned and large-minded man, of elegant tastes and refined sentiments, who however, makes no idle display of his accomplishments, but is entirely taken up with the great purposes of his sacred ministry, the glory of God and the salvation of souls.

What makes this work specially suitable for the use of priests preparing their usual Sunday sermons is the clear order observed in the divisions of the principles inculcated and their practical applications. A spirit of earnest devotion adds relish and unction to the solidity of the doctrines treated, for instance, in the sermons on "The Poor" and on "Frequent Communion." Still

we think that the concluding paragraphs of the latter discourse should have been omitted, or accompanied by a note explaining that the view of certain moralists regarding the dispositions requisite for frequent Communion, when Dr. Parsons wrote, is now happily set aside by the decisive pronouncement on this subject of Pius X.

The Christian State. By S. Z. BATTEN, D.D. Philadelphia: Griffith & Rowland Press.

"The Christian State," by Dr. Batten, is a significant contribution to sociology. Though sociology has been the study of man since there were men enough to form society, and was treated even scientifically by Aristotle and the Scholastics, its suggestiveness to teachers and writers is in no danger of exhaustion. Among authors of a certain class there is much discussion as to whether it is a partial or complete science, new, old, or a science at all. The confusion seems to rise from the mental attitude of materialistic evolution and the exclusive use of the positivistic method which lead them to treat man and human society much as the botanist treats plants, or the zoologist treats animals, ignoring free will. Dr. Batten's more rational account of the nature, origin and development of the state is significant of dissatisfaction with these methods. It is surprising that scholars honestly seeking scientific knowledge will pass by scholastic contributions as many seeking the true church pass by the claims of Catholics. The present volume has many good points, but more attention to scholastic sociology would have saved the author from much vagueness and inaccuracy. For instance, a brief explanation of society in general would have enabled him to determine the nature of the state more definitely than by the vague descriptions; "The Political Organization of the People," or "The Realization of Man's Rational Nature." Similar vagueness arises from want of distinguishing between the origin of civil society in general, and the determination of its forms.

The author evidently regards democracy as the ultimate, permanent and most perfect form of the State. Any author would risk his popularity at present if he did not say the same. But there are two suggestive chapters on the "Dangers and Unfinished Tasks of Democracy," arising not from the nature of democracy but from its abuse. Why does he not think of the same excuse for monarchy? Will the abuses be remedied or prevail? Change is inevitable in human affairs. What assurance have we that the pendulum will never swing back from democracy?

It is strange that the author should derive modern democracy from the so-called Reformation, whose two fundamental principles, resistance to authority and private judgment seem rather the source of the dangers.

The third part of this volume is the most significant. Reformation principles logically led to the practical result, secularism, which, to-day is bearing fruits that appal good men. The present volume expresses what many are thinking, that the State needs a religious foundation, that religion must regulate man's social as well as his individual conduct. The author's ideal is the Christian Democracy. Not union of church and State, but democracy pervaded with the spirit of Christ. Good, but how attain this? Vagueness makes it visionary. The spirit of Christ is embodied in His teachings, the diffusion of which He entrusted to a church which He established and endowed with infallible authority to represent Him visibly. The author makes the church a fallible, human institution. What assurance have men that its teaching and spirit are those of Christ? Again Dr. Batten has but an obscure perception of what the Catholic Church teaches definitely. Internal union of church and State, in which society as a moral person conforms to the teaching of Christ made known to it by His Church, has been the source only of blessings to both; external union, consisting in interference of

each in the administration of the other has always produced evil for both.

The general honesty and fairness of the volume makes us sympathize with, rather than complain of, the author's religious bias which has led him into some of the old mistakes, for instance, of attributing to the Catholic Church the faults of individuals, of repetition of the hackneyed and often corrected misrepresentations and phrases. Yet his praiseworthy volume indicates a dissatisfaction with ultra secularism, and an increasing recognition of the State's need of a religious foundation. It will suggest and awaken inquiry, which if honestly pursued, will lead to results of inestimable value to human society. E. J. G.

The New Brazil—Its Resources and Attractions: Historical Descriptive, Industrial. By MARY ROBINSON WRIGHT. Philadelphia: George Harris & Sons.

The fact that a book of this size and costly make-up goes into its second edition, is a proof both of its excellence and the interest taken generally in the rapid development of the largest of the South American states. The author had no easy task on account of the great variety of elements which had to be considered. The introduction gives a concise history of Brazil. It pays perhaps too little attention to the colonial period, in which after all are the roots of its present independence, and which alone offers an explanation of very many of our present conditions and institutions. The author is more eloquent about the nineteenth century, though her judgment will be rectified once that period belongs completely to history. The book gives a good idea of the immense riches of Brazil and the methods which are, or which should, be employed in utilizing them. There are, indeed, other less encouraging features. Eighty per cent. of the soldiers are illiterate, rational methods of agriculture are not sufficiently known, poverty is great in the cities as well as in the country places where the people often are leading a life little more civilized than that of the Indians. Frequently the government built palaces and universities where huts and elementary schools were needed. However the present government has already turned in the right direction, and, we trust, will be supported by its officials to the welfare of the country. J. B. H.

The Decree on Daily Communion. A Historical Sketch and Commentary. By FR. JUAN B. FERRERO. Translated by H. JIMENEZ. St. Louis, Mo.; B. Herder.

Cardinal Merry del Val wrote to the author of this volume: "As soon as he heard of this book, the Holy Father expressed his lively pleasure at the timely appearance of the work, in which your Reverence has commented on the Decree (Sacra Tridentina Synodus) for the use of the faithful and especially of the clergy." This letter was written June 4, 1907; the translation of the same book into our vernacular is equally acceptable now to the English-speaking world.

The work is especially commendable for the thoroughness and lucidity with which it treats its very important subject. The Decree here explained has finally settled a controversy of long standing among theologians on the proper use of the most copious source of strength for the Christian life, the frequent reception of the Holy Eucharist. The historical account here given regarding the practice of the faithful in various times and various lands, is interesting and instructive; so, too, is the explanation of the different opinions of many holy and learned men and of the chief arguments by which each of them supported his view. But the most important portion of the work makes known the uniform direction of the living Church, ever guiding her children in the path of truth, in particular the clear and full meaning of the definite teaching of our Holy Father, Pius X, and the decision of various practical questions which the present legislation has raised, and which are here answered with gratifying fulness.

Reviews and Magazines

In the June number of *The Bookman*, the Rev. Dr. William Barry gave an apt and timely title to the pest of anarchical and impure literature that now runs riot. "I never leave my house," he says, "to journey in any direction but I am forced to see, and solicited to buy, works flamingly advertised of which the Gospel is adultery and the Apocalypse the right of suicide. These highly charged explosives, a few years ago simply French, are now multiplied and multiplying in our English market. Is there no public opinion strong enough, at any rate, to forbid the display of them at railway stations? Will Christian fathers and mothers go on tolerating in so criminal a fashion the mischief such reading cannot but inflict on the young of both sexes? I am amazed at the blindness of good people to a state of things which must end in the widespread ruin of religion and the degradation of morals. Is it really no one's concern but that of the vicious-minded author and the money-seeking publisher? I call these printed pages the Black Death."

Discussing in *Etudes* of June 5, "The Primacy of St. Peter in the New Testament," Yves de la Briere proves that Peter always holds the first place in the apostolic college. Loisy admits the fact. "Even among the Twelve, there was one who was the first not only by the priority of his conversion or the order of his zeal, but by a kind of 'designation' of the Master, accepted by all, and whose consequences still make themselves felt in the Apostolic Community." Examining the text, "*Tu es Petrus*," the writer asks: (1) Is it authentic or an interpolation; (2) Is it historical or purely "redactionnel"; (3) What is its literal meaning; (4) What is its demonstrative value? Answering the first question he shows the weakness of the arguments of Harnack, Resch, Grill, Monnier, Nicolardot, against the authenticity; proves that all the manuscripts and versions give the "*Tu es Petrus*," as authentic; that unmistakable citations and allusions give positive proofs of its use in the fourth and third centuries, and even of its certain existence in the second. How many texts of pagan antiquity rest on such a secure basis?—Augustine's object at Cassiacum, concludes Louis de Mondadon, was to make Catholicism attractive for his friends. "Embrace it and it will purify our friendship; it will teach you the secret of true happiness; solve the riddle of evil; illumine the darkness of the intellect, with the Torch of Faith." The "Feminism," writes Pierre Sudau,—which dreams of woman's perfect equality with man; of the absolute assimilation of her nature, functions and

formation with his, is a dangerous Utopia: the "Feminism," old as the Gospel, which safeguards woman's personal dignity and her noble vocation as wife and mother, is the true one.

J. C. R.

EDUCATION

Speaking, on June 8, at the opening of a new wing to the Marist College, Dundalk, Ireland, Cardinal Logue said concerning the National University of Ireland:

"Many generations past, since the days of persecution, and before it, facilities were denied the Irish Catholics of receiving a university education under circumstances which would enable them to avail themselves of this education without prejudice to their consciences. Now that barrier has to a great extent been removed, and in the new university they would find an opportunity of availing themselves of the best assistance which they could get of cultivating their minds with safety at least—it might not be altogether without prejudice—to their religious feelings.

"I had an opportunity lately of glancing at the body of laws which have been drawn up by hard-working, zealous, and intelligent educationists for this new establishment, and I think whoever else has failed in providing for the future success of the National University, the commission which has been appointed by the Government to draw up these statutes have certainly succeeded in making the best of it. I know for a fact that they have applied themselves with great zeal, and that they spare no labor to make this new university a success, and as far as they could do within the very limited bounds of the Act of Parliament, they have succeeded, and we have reason to congratulate the learned judge who presided; the archbishop, who is chancellor of the new university, and all who cooperated in this commission. They have given us a university, to be sure, of which we can take advantage, not exactly owing to the principles upon which it is established, but owing to our trust in those who are to have charge of it; but it is far, far short of what we Irish Catholics would look upon as an ideal university.

"The Irish people have the reputation of being a religious people, and as far as legislation, at least, is concerned, religion is ostracized, and ostracized pretty effectively, from this new university. It came to us just like all the gifts we received from our friends beyond the channel, with the brand of slavery deeply impressed upon it. However, the same thing would likely happen to this new university which happened with regard to another gift which they received from England. When the National Schools were established in Ireland they bore the brand of slavery, and of proselyt-

ism into the bargain; but the people took them up, and made them tolerable for the education of their children. Under the guidance of the learned Senate I trust and believe we shall be able to make this National University tolerable, and, perhaps, improve it as we go along. So long as it is a university for Irishmen it will be impossible to keep religion finally out of it."

At the request of the United States Bureau of Education, Edward L. Thorndike, of Teachers' College, Columbia University, has been investigating the subject of teaching in the secondary public schools of the country. The results of his study appear in a publication entitled, "The Teaching Staff of Secondary Schools in the United States" which was made public on June 7. Professor Thorndike presents a variety of significant facts with reference to education, experience and salaries of teachers in secondary public schools. One assertion he makes that flatly contradicts common opinion. "Men," he says, "have less education as a preparation for teaching in the secondary public schools of the United States than women, and they remain in teaching little longer than the opposite sex."

Professor Thorndike also notes that there is not so much difference in the pay for the same or ostensibly the same work, as the average salaries usually quoted mislead one into believing. The average salaries are compounded in part of and overinfluenced by the few large salaries paid to heads of departments, principals and those who may be called "managing teachers," who, without official recognition in title, are expected to do a large share in the organization and control of the school. All these are much more often men than women. Consequently, Professor Thorndike declares the most frequent or most typical men's salary is only 33.3 per cent. greater than the woman's.

Work will begin on the new \$220,000 college of engineering at Marquette University, Milwaukee, in a few weeks. It is to be a five story Gothic structure, with a frontage of 130x213 feet.

For the third time in six years a Jewish lad has become Dux of the Christian Brothers' College, Perth, Australia. Master George Steinberg is at the head this year, thereby following in the footsteps of the brothers Morris and Stanley Cantor.

The international commission on the teaching of mathematics has appointed as a member, Prof. William Logan Benitz, dean of mechanical engineering department of

Notre Dame University. This commission investigates the progress made by mathematicians in the United States and in other nations. Prof. Benitz is to have survey over the different institutions in northern Indiana and a report once a year is required.

The St. Vincent Academy, St. Louis, conducted by the Sisters of Charity and which long enjoyed a splendid reputation as an educational institution, will not reopen in September, the authorities in Paris having decreed that the Sisters shall devote themselves to the original intention of their foundation, the teaching of free schools and to charitable work exclusively.

The results of the anti-religious education in France are treated in a French book by Duprat, "La criminalité dans l'adolescence." The number of criminals of sixteen to twenty years of age in 1890 was one-sixth of that of adult criminals. At present it is one-fifth. This increase cannot be ascribed to an increase in the number of young people. On the contrary, this is constantly decreasing. In 1900 there were 4,045,000 young men between sixteen and twenty; in 1905 there were only 3,250,000. "It must be added," says the author, "that the prosecution of youthful criminals is very frequently omitted in France. As a rule persons of that age are not punished before they have been caught ten, nay, fifteen times by the police."

Preparations are almost complete for the sixth annual convention of the Catholic Educational Association, to be held in Boston on July 12, 13 and 14. On the opening day the members of the association will be tendered a reception in the hall of the Catholic Union. His Grace Archbishop O'Connell will be present, and at the Mass in the Cathedral on the following morning will make an address to the delegates. The convention will be opened with an address by the president, Rt. Rev. D. J. O'Connell, Auxiliary Bishop of San Francisco.

It is now forty years since Austria introduced her present public school law. It contains many good regulations. It provides for a better preparation of the teacher, enforces the attendance at school for eight years and, as a matter of fact, the number of the illiterate has decreased considerably. At the same time the number of youthful criminals has increased alarmingly. The worst side of the law is that it separated the school almost completely from the Church. Happily the bishops made full use of

the little vestige of right which the law left them. The force of inveterate Catholic customs, the watchfulness of the clergy, the societies of Catholic teachers, the "School Society" of the people, and other influences prevented the worst. The present sentiment among a great number of the Austrian teachers was appropriately worded by Professor Förster in a large gathering in Vienna: "We shall not allow anything to escape us of the restless endeavors of the moderns to improve the efficiency of teaching. But we know that in all eternity no other foundation will be laid except that which has been laid—Jesus Christ."

For the past few years the results of the New York Normal College entrance examinations have not been published in the daily papers. Why? Some years ago when the number of parochial schools was very much less than at present and when, perhaps, the Cathedral was the only school to send up candidates for the examination, the list was published in every morning paper, and at the end of the column special attention was drawn to the fact that the percentage of successful candidates from Catholic schools was very small. The publication of the list of successful candidates now would convince the public that the work of the public schools cannot compare with the work of the parochial schools.

In the Normal College entrance examination of this June the highest average in the city, 97.2-5 per cent., was attained by Catherine C. Spillman, of St. Stephen's School. Two years ago Margaret Walsh, of the same school, received the highest mark in the city, 98.7-10 per cent. Of the twenty girls who applied from St. Stephen's every one not only reached the pass mark, which was 65 per cent. this year, but all received over 75 per cent., and many of them over 90 per cent. The work done in this school is a sample of the work done in all the parochial schools.

The executive committee of the Western Catholic Summer School has purchased the Spring Bank property of 45 acres on the shore of Lake Oconomowoc, Wisconsin, for \$45,000. The securing of a permanent home for the Western Summer School has given great satisfaction to the Catholics of the Middle West, as the location is one of wonderful beauty. It has been decided that the resort should be opened on July 3. Secretary J. T. Kelly is in correspondence with some lecturers of national reputation, and there will not lack entertainment at Spring Bank.

SOCIOLOGY

Duelling is not dead in Catholic Austria. On May 18 Augustus Loacker, assistant editor of a Christian-Social newspaper in Bohemia, was deprived of his rank as officer of the Reserve, because he refused to challenge another man to a duel. His paper had attacked a prominent pan-German agitator, Schreiter. This man thereupon entered the editorial rooms, accompanied by three friends, and after a short altercation, when Loacker just turned his eyes away, struck him from behind. The incident was mentioned in the next number of the paper. The matter was now brought before the "Court of Honor," which decided that Loacker ought to have challenged Schreiter. He first offered to prove that Schreiter was not "satisfactionsfähig," i. e., he was a man of such low character that an officer would disgrace himself by challenging him. Contrary to custom the court waived this plea and raised the question of principle. Mr. Loacker frankly declared that the challenge to or acceptance of a duel was under all circumstances contrary to his conviction. Thereupon the verdict was pronounced. Loacker was degraded to the position of a private soldier.

To educate workers in the field of social and labor movements the Catholic German Staatsverband of Ohio offers a lecture course, lasting a week, at Oberlin, Ohio. There will be two lectures a day with a discussion after each. A sufficient number of applicants was secured at the latest State convention. As this is not a moneymaking concern, the expenses will be \$10.00 a head, board included. It is hoped that in this way a corps of intelligent workers can be trained, not only among the educated, but also among those with only a common school education, who will be able to make their voices heard in public meetings and in the trades unions. The Rev. Peter E. Dietz, Oberlin, Ohio, will be in charge of this "Summer School." Some points of the resolutions passed at that convention are worth quoting: "We urge all our members to study, by private and common endeavor, the social question, to state and defend the Catholic doctrine on social matters, especially in the meetings of their unions. Let Catholics who can afford it give their sons not only the common but also a higher education in Catholic institutions. Let every immigrant, as soon as possible, obtain the privilege of American citizenship, and let all make a conscientious use of their votes, having in

view only the true welfare of the country." The delegates will find out and report next year how great the prospects are of inaugurating a general anti-treating movement.

At the convention of the National Conference of Charities and Corrections held at Buffalo, N. Y., on June 14, Rev. F. A. Gavisk, of Indianapolis, was elected a member of the executive committee. Father Gavisk is a member of the Indiana State Board of Charities, to which he was appointed by the Governor some time ago.

The Benevolent Association of Burgos, Spain, has organized among children of the well-to-do members of the community what is called "The Child's Protectorate of Nakedness and Need." The results hoped for are twofold: poor children will receive a protection, which will be an incentive to virtue, and the pets of fortune of tender years (members are from three years upward) will learn habits of self-denial and the art of giving, and thus exercise themselves in practising the greatest of the virtues. *La Verdad*, of Mexico, May 16, says: "The noble example of Burgos deserves to be proposed as a model worthy of general imitation." It is a well-known fact that there is in the Irish metropolis a hospital for children supported by the alms of boys and girls.

In spite of all the efforts to keep it down, emigration from Ireland is again on the increase. The official records show that during the four months ending April 30 the number of emigrants who left the country was 13,243 as against 11,120 for the corresponding period last year.

The initiation and development of industries is a part of the program of the Irish Gaelic League. At the various Feis which are held throughout the country, consisting of competitions in song, story, music, dancing, and original Gaelic compositions, the industrial feature is not neglected. The program of the Tullamore Feis, June 29, includes: (1) Demonstration in pruning apple trees, root and branch, and methods of planting. (2) Essay describing sources of waste on a farm and how they can be turned to account. (3) Most complete list in Gaelic of tillage operations, of grasses and weeds. (4) (For girls) Essay describing how best a family of seven can be supported off a 30-acre farm by mixed tillage and dairying, hogs, poultry, etc. Items of fare, quality, cost, etc., should be given. "Ideas" will be regarded more than literary merit in the award of

prizes. Similar competitions, now established in nearly every district, are stimulating thrift as well as thought and teaching the people how to put to best advantage the land of which they are now the owners.

The campaign against the spread of tuberculosis inaugurated by the State Charities Aid Association is arousing much interest in New York. The latest result of its praiseworthy work is the opening of a day-camp in Poughkeepsie. Urged by the Association, public spirited individuals and firms generally donated the needed equipment and funds to the amount of \$5,000. A fine, big camp was speedily constructed, situated on city property on an elevated plateau that admits of excellent drainage and is open to all the breezes that blow. Here, removed from the noise and dust of the city, consumptives in various stages of the disease may find rest, sunshine, fresh air and good food so necessary for a cure. Excellent medical supervision is assured as the management is under the direct control of the Board of Health.

Two years ago the Rev. Timothy Dempsey, of St. Louis, Mo., rector of St. Patrick's Church, rented an old school building in which he started a "hotel" or lodging house for poor men. It has been a great success. Last Sunday week Archbishop Glennon paid it a visit and was entertained by the inmates, who, out of their small means, made up and presented to him a check for \$100, which he suitably thanked them for in the address he made commending the work Father Dempsey has accomplished. The institution, which is known locally as "Father Dempsey's Hotel," is now self-supporting. There is no religious test for admission. Ten cents a night entitles a man to an excellent bed, a bath, the newspapers and the recreation room. Meals cost from 5 to 15 cents apiece and are prepared from the best provisions. But there are thousands who can't pay even the small sum of 25 or 30 cents a day. They are as warmly welcomed as any in Father Dempsey's Hotel. During its first year it gave free lodgings to 8,056, and for a period of six months ended April 1, 1908, 2,150 free meals were served. During December, 1907, the worst perhaps of the panic months, 4,428 men slept on the floor of the recreation room after the 400 beds had been filled. There is an employment bureau at the hotel and through it 500 secured work the first year. Father Dempsey keeps his kindly interest in his lodgers even after they have left him for good work, and through his influence some of them have started bank accounts, their savings totaling \$3,000.

PLATFORM AND PULPIT

Addressing the graduates of St. Joseph's College, Emmitsburg, Md., on June 17, Cardinal Gibbons touched on the question of Woman Suffrage, saying in part: "I am entirely opposed to woman suffrage, not because I hate the women, but I love them and want them to fulfill the mission for which God intended them. If you play in the arena of politics you will be covered with its dust. If you grasp too much you will lose everything. Nowhere is woman so honored as in the United States. This is largely due to the chivalry and courtesy of the men, and if you are protected by the male sex what more do you want?"

"I want to remind you that woman has a great mission in life. You should therefore have a deep sense of your responsibility in the domestic walks of life. You cannot hope to preach in the church, but you can preach in your homes and reach those with whom you come in contact in your daily lives. Preach to your fathers and brothers. Woe be to society if it had to depend upon the male sex alone—it would certainly go to the devil."

At the commencement exercises of the College of St. Thomas, of Villanova, Pa., Mr. Lewis Nixon, the orator of the day, in speaking of the engineering department said: "This college, in response to the manifest demands of the age, has inaugurated a department of engineering to keep fully abreast with the needs of the time. Every calling, professional and trade has felt of late the quickening touch of the engineer as he develops and conserves the great resources of our country and calls the forces of nature to minister to man's needs. So in providing this great factor in the industrial development of our country the faculty feels that they should receive the hearty cooperation and support of our people in a policy so vitally affecting their material prosperity and independence. Recent developments of engineering practice and achievement have so ennobled the vocation of the engineer that it abates none of its pride by comparison with any other field in which the human intellect holds sway."

Archbishop Glennon, preaching to a large congregation in the New Cathedral Chapel, St. Louis, Mo., on Sunday, decried what he termed the modern system of eclecticism in worship. He said Christ did not authorize such assumption of privilege, but gave specific commandments. He declared further that the Church was not to know national limitations—that there are no "favored nations."

ECONOMICS

It is already apparent that the exports from the United States in the fiscal year which ends with the current month will fall materially below those of 1908 and 1907, and slightly below those of 1906. The eleven months' figures of the Bureau of Statistics of the Department of Commerce and Labor, just made public, indicate that the domestic exports for the full fiscal year 1909 will be nearly 200 millions below the average of 1908 and 1907, and perhaps fifty millions below those of 1906.

The causes of the marked decline in the export trade of the United States are a reduction in the general demand for merchandise and a material reduction in the prices of certain of the more important articles exported. That these causes are not affecting the export trade of the United States alone appears from the decline in demand by the great importing countries which has made itself evident in the export figures of nearly all exporting countries. Hardly one of the exporting countries fails to show a decrease in its figure, and the United Kingdom of Great Britain and Ireland is in a worse plight than is the United States. The reports from "the tight little island" show a drop of 220 millions in the ten months ending April, 1909, compared with the corresponding period of the preceding year.

The principal articles in which the falling off in our own exports occurs are cotton, corn, wheat, meats, manufactures of iron and steel, manufactures of copper, and manufactures of wood.

A preliminary report just issued by the Bureau of the Census offers interesting details regarding the lumber industry of the States for the year 1908. Lumber manufacturing, like every other industry, felt the effects of the business depression which began in October, 1907. Consequently the production in 1908 was below that for the previous year, the decrease in lumber being slightly over seventeen per cent.

Nevertheless the lumber production was enormous. Washington, the young giant of the West, ranks first among the States, its cut during the year being 2,915,928,000 feet. Thirteen other States manufactured more than one billion feet each of lumber, last year. Maine and other States reporting more than one billion feet in 1907 went just below that figure in 1908.

While there are many very large saw-mills in the United States, the small mills far outnumber the large ones, and many of the small mills are in the States which are not now of first rank in lumber production. Thus New York reported 2,291 mills, Pennsylvania, 2,224 mills, and Virginia, 1,937 mills.

Yellow pine, Douglas fir, white pine, oak, hemlock and spruce, in the order named, were the woods cut into lumber in the largest quantity. Yellow pine has ranked first since it surpassed white pine in the later nineties, and it is still far in the lead. More recently, white pine has also been surpassed by Douglas fir, so that it now occupies third place.

Pending legislation for closer commercial relations between the United States and the Philippine Islands lends especial interest to a statement of the commerce of those islands just compiled by the Bureau of Statistics from the Summary of the Commerce of the Philippine Islands, prepared in the Bureau of Insular Affairs of the War Department. It shows the total value of imports into the Philippine Islands in 1908 as \$29,186,120. Merchandise imported free of duty in connection with the construction of the railway systems of the Philippine Islands, amounting in 1908 to \$1,747,312, and merchandise imported for the use of the government, are not included in this total of \$29,186,120.

The official figures of the United States Government of exports to the Philippine Islands in the calendar year 1908 show the total value of all merchandise declared for exportation to the islands \$9,906,697; while the official figures of imports from the United States into the Philippine Islands, exclusive of government free entries and supplies granted free entry in connection with the construction of the railway systems of the Philippine Islands, in the same calendar year are but \$5,101,836, the discrepancy occurring chiefly by reason of the fact that the Philippine figures do not include supplies granted free entry in connection with the construction of the railway systems of the Philippine Islands and free entries for governmental use.

PERSONAL

The Very Rev. Martin A. Hehir, president of the Pittsburg College of the Holy Ghost, on June 16 received the degree of LL.D. from the faculty of Mt. St. Mary's, Emmitsburg, Md.

Bret Harte, the only surviving son of the late Bret Harte, the novelist, who died in 1902, was recently received into the Church at Rome, by the Rev. Dr. Hagan, Vice-Rector, Irish College. Mr. Harte and his wife were confirmed in the Basilica of St. Agatha by the Right Rev Dr. Linneborn, Bishop of Dacca.

Bishop Feehan, of Fall River, Mass., in recognition of his zeal in behalf of the Portuguese people of his diocese, has been decorated with the Grand Cross of the Royal Military Order of Our Lady of the Con-

ception of Villa Vicosa, by the King of Portugal. It is one of the highest honors in the gift of the king.

Advices from Sydney note that Cardinal Moran and his secretary, Mgr. O'Haran, had a narrow escape from serious injury on April 27. The carriage in which they were riding was run into by an omnibus and demolished by the impact, but both escaped unhurt from the debris.

Two Dominican Sisters, Sister Mildred of St. Catherine's Hospital, Brooklyn, and Sister Jeannette of St. Mary's Hospital, Jamaica, recently received their certificates of graduation from the Brooklyn College of Pharmacy. They are to perform active work in the pharmacies of their respective hospitals. Besides their graduation certificates they have also obtained their licenses from the State Board of Pharmacy.

ECCLESIASTICAL NEWS

—The organizing committee of the Twentieth Eucharistic Congress, to be held at Cologne during the first week of August, has issued the preliminary program of the proceedings. They are to begin with the reception of the Papal Legate on Tuesday, August 3, and close with the procession of the Blessed Sacrament through the streets of the city on the following Sunday. It has been arranged that the arrival of the Legate, Cardinal Vincenzo Vanutelli, will be the occasion of a great demonstration of the loyalty of the Catholic Rhineland to the Holy See. On the Tuesday morning the Cardinal will embark at Mainz on a gaily decorated express steamer, and his voyage down the river to Cologne will be a triumphal progress. Every Rhineland town and village will greet the Legate with the ringing of its bells and the cheer of its people marshalled on the shore. At Coblenz the Legate's steamer will be met by a flotilla from Cologne, which will escort it to the capital of the Rhineland. At the landing place, at 5 o'clock, Cardinal Fischer, Archbishop of Cologne, will be waiting with his clergy and the assembled bishops of Germany to welcome Cardinal Vanutelli, and go with him in procession to the historic cathedral, where the opening service of the congress will then be held.

—On the recommendation of Archbishop Farley, of New York, the Pope has appointed the Revs. James V. Lewis, Dr. Daniel J. McMackin and James M. Connolly, of that diocese, to be private chamberlains, and the Revs. James J. Flood and Dr. Francis H. Wall to be domestic prelates.

—Mother Mary de Pazzi Bentley, who for nearly fifty years has been superior of the Sisters of Mercy in Missouri, has

resigned on account of the feebleness of her health and the infirmities of advanced age. She founded the community in St. Louis in 1856, and was accompanied from the New York Convent by the present Archbishop Ryan, of Philadelphia, then a young priest. Her successor, as chosen at the meeting presided over by Archbishop Glennon, is Mother Mary Alacoque Kelly.

—On Sunday, June 13, the Coadjutor Bishop, Mgr. Racicot, carried the Blessed Sacrament in procession through the principal streets of Montreal to Laval University, where a repository was erected and where benediction was given. On the return of the cortège Archbishop Bruchési bore the Sacred Host. Before it tiny children strewed red and white roses. Just behind the canopy, walked the Catholic Judges in their robes of office, the King's Counsel in their silken gowns, with other members of the bar, and many citizens prominent in every walk of life. The Sixty-fifth Rifles acted as guard of honor. Long may this beautiful custom of bearing the Eucharistic God through the thoroughfares of the city be continued! A sad day would it be for the Rome of the North were those graces and blessings to be withdrawn that are annually drawn down by the royal Progress of the Blessed Sacrament.

—On Thursday, June 10, Monsignor Sbarretti pontificated in the Cathedral, Ottawa, at the Requiem Mass for the late Archbishop Duhamel. Panegyrics in English and French were delivered by Archbishop Bruchési, of Montreal, and Archbishop McEvay, of Toronto. Among the distinguished laymen present were Sir John Hanbury Williams, representing the Governor-General, and Sir Wilfrid Laurier, Prime Minister of Canada. The remains of the dead prelate were buried in a vault beneath the church, near those of Bishop Guigues, first incumbent of the See of Ottawa.

—Apropos of the appearance of the official "Statistical Handbook of the City of Berlin" the *Kölnische Volkzeitung* gives some valuable information regarding the status of the Catholics in the Imperial capital. The entire population of the city is now eight times the number it was about the middle of the last century, while during the same period the number of the Catholics among them has become twelve times as large; namely, 240,000. The number of priests ministering to them is only seventy-three, or one to every 3,300. Berlin belongs to the Diocese of Breslau, which has not by far the number of priests it should have and is therefore unable to supply the capital. The Diocese of Münster, with its staunchly Catholic Westphalian population, has as a rule a surplus

of priests, and has undertaken to furnish the priests for one parish, of course without claiming jurisdiction over it. One way of procuring priests would be to invite religious, but the laws of the Kulturkampf, prohibiting the existence of religious communities in the Kingdom of Prussia, are still in force. The ministry is empowered to dispense with the law, but in the case of Berlin it has never made use of this power. The marriage statistics are not gratifying. There were eleven hundred Catholic marriages to three thousand five hundred mixed marriages. And of the Catholic couples only four-fifths were married in the church, of the mixed couples less than one-third. The statistics give no information as to the percentage of the children of mixed marriages who become Catholics. But the figures of 1900 show that of the whole offspring of mixed marriages seventy-six per cent. became Protestant and only twenty-four Catholic. Another deplorable effect of the fewness of priests in Berlin is, that only one-half of the Catholics are buried with the ceremonies of the Church.

—The Very Rev. Francis Bettinger, Dean of the Cathedral Chapter of Spire, a man from the ranks of the people, the son of a smith, has been appointed the successor of the late Archbishop Stein, of Munich. He made his philosophical and theological studies in Innsbruck and Würzburg. Almost his whole life was spent in parish work; as inspector of the State schools he acquired considerable knowledge in educational matters. As Canon of the Cathedral of Spire and parish priest of the most important parish there, he founded a new hospital, and gave evidence of great business capacity as an official in the bishop's chancery. He is considered a model priest and at the same time an open-hearted, clever and energetic worker and successful organizer—the right man in the right place.

—Cardinal Moran has issued a circular calling the third Australian Catholic Congress to meet in Sydney in the first week of October.

—The national convention of the Total Abstinence Union of America will be held in Chicago August 4, 5 and 6.

—The cable states that most of the prelates who went to Rome to assist at the golden jubilee of the American College have concluded their visits there after most flattering personal receptions and eulogies from the Holy Father. Cardinal Merry del Val paid the Alumni Association the unprecedented compliment of being present and speaking at the academy held at the college in honor of the event. His address, which was a paean of praise for the clergy of the United States, es-

pecially those trained in the American College, will be published in the report of the proceedings of the jubilee, which are being prepared by Mgr. Kennedy. The Rev. Dr. Pace, of the Catholic University of America, who represented the university at the meeting, has prepared two lists showing how during the last fifty years the institution has given to the Church in the United States 523 priests, 18 bishops, 6 archbishops, including the present Archbishops of New York, Boston, San Francisco, Cincinnati and Heliopolis; in theology, 157 doctors, 195 licentiates and 304 bachelors; in philosophy, 85 doctors, 75 licentiates and 197 bachelors. The college began half a century ago with thirteen students, of whom the following four are alive: Archbishop Seton, of Heliopolis, who resides at Rome; Archbishop Riordan, of San Francisco; Rev. Wm. A. Meriwether, S.J., of Macon, Ga., and Rev. W. C. Poole, of New Brighton, Staten Island, N. Y.

—Archbishop O'Connell, of Boston, is expected back from Rome next week and will be given an elaborate greeting, the occasion being also the commemoration of his sacerdotal silver jubilee.

—During the past week the greatest demonstration ever made in Canada by the St. Jean-Baptiste Society, marking the seventy-fifth anniversary of its organization was held in Montreal. The association was founded in 1834 by Ludger Duvernay, a Montreal journalist, with a group of other prominent French-Canadians acting with him. The first general secretary was G. E. Cartier, afterwards Sir George Etienne Cartier, the French-Canadian statesman. The five days' celebration opened on Tuesday, June 22, with a national conference, at which delegates from all the French-Canadian societies in Canada and from forty of these bodies in the United States discussed topics of importance to French-Canadians. On Wednesday the women's section had its sessions. The women's section numbers over seven thousand members. In the evening the traditional bonfires were lit in three sections of the city at 9 o'clock, and the spectacle was most brilliant. The chief event of Thursday was the celebration of pontifical Mass in the open air at 7 o'clock in Lafontaine Park by His Grace Archbishop Bruchési. Before Mass the great procession was held in which every French-Canadian Society on the continent was represented. The sermon of the day at the Mass in the open air was delivered by Rev. Elie Auclair, of the archbishop's palace. In the afternoon there was a grand musical festival at the National Lacrosse grounds, at which thirty bands participated. Sports and amusements were held in the afternoon, and in the evening

there was a grand illumination and fireworks throughout the city. The chief event of June 25 was the laying of the cornerstone of the Lafontaine monument, at which a number of patriotic speeches in honor of the memory of the great French-Canadian statesman were delivered.

—More than 12,000 men marched last Sunday in the parade which formed the first part of the monster demonstration by the societies of the Holy Name connected with the Archdiocesan Union, Philadelphia. The parade preceded services at the Cathedral, where Archbishop Ryan in the Cathedral characterized it as the happiest event of his twenty-fifth anniversary.

—At the Corpus Christi procession in Vienna this year the ostensorium was carried by Bishop Marschall, representing Cardinal Gruscha, Archbishop of Vienna, who was ill and the canopy over it by Princes Lobkowitz, Croy and Hohenlohe. After this the Emperor rode in an open carriage drawn by eight white horses—as he is too old now to walk as he used to—and surrounded by the Imperial Hungarian Guard.

—The Catholic Missionary Society of Philadelphia has issued the second report of its work among the Italians of the city. The report shows an expenditure from May 1, 1907, to December 31, 1908, of \$10,558.54, with receipts for the same period of \$8,828. Archbishop Ryan is president of the society and the Very Rev. Dr. Henry T. Drumgoole, rector of Overbrook Seminary, its vice-president and active head. The treasurer is the Rev. P. R. McDevitt, superintendent of parochial schools. Although organized for only five years the society has in operation Sunday schools, semi-weekly instruction classes for public school children preparing for the Sacraments, night schools, sewing and singing classes, 15 clubs, a gymnasium, free baths, library, and savings bank.

—The annual examinations for admission to St. Joseph's Seminary, Dunwoodie, will be held on Friday and Saturday, July 2d and 3d, in Cathedral College, Madison Avenue and Fifty-first street, New York City, beginning at 9.30 A.M. All applicants for adoption in the Archdiocese of New York are requested to present themselves with their credentials at the Chancery Office (23 East 51st St., near Madison Avenue), on Friday, June 25th, or Saturday, June 26, between the hours of 10 and 12. Examinations of applicants for admission to Cathedral College will take place on Monday, June 28th, and Tuesday, June 29th, at the College, 462 Madison Avenue, at 10 A.M.

—Retreats will be given during the coming months at the Convent of Our Lady of

the Cenacle, Newport, R. I., as follows: For teachers, by Rev. Father Kenzel, C.S.S.R., July 5-9; general, by Father Joseph Daily, C.S.S.R., July 27, August 1; for nurses (to which other women are also invited), by Rev. C. Thompson, O.P., August 9-13; general, August 30-Sept. 4, by Father McCarthy, S.J.

—The eighth national convention of the American Federation of Catholic Societies will be held in Pittsburg, Penn., August 8 to 11.

—The Catholic Boys' Camp movement is an attempt to secure for Catholic boys in moderate circumstances this increasingly popular form of summer recreation under proper Catholic auspices, and so prevent Catholic boys from spending their vacations in camps under Protestant influences. A number of well-known Catholics of this city have secured an attractive site on the banks of Lake Ronkonkoma, Long Island, where Camp Acadia will be open during July and August. Parents of boys deficient in school may arrange to have them receive private tuition on any subject during their stay in the camp. Archbishop Farley gives his approval and patronage to the camp, the director of which is the Rev. Samuel P. Macpherson.

OBITUARY

The death in the Philippines is announced of the Rev. Edward Cahill, one of the Irish Redemptorists who went there after the occupation of the islands by the United States.

The Right Rev. Bishop Doyle, of Lismore, New South Wales, is dead. He was born in Cork in 1852, was ordained, and went to Australia in 1874, and in 1887 was consecrated first Bishop of Lismore, which took the place of the suppressed See of Grafton in that year. The late prelate paid a visit to Ireland quite recently.

Very Rev. Canon George Richardson, for many years inspector of schools and one of the most prominent priests in the Diocese of Salford, England, died on June 10. He was born in Manchester, April 28, 1847, and was the son of the late George Richardson, a convert, and solicitor of much repute in Manchester. Canon Richardson was educated at Ushaw and ordained priest in 1872. After ministering in several parishes he was appointed in 1884 diocesan inspector of schools, and in 1908 chairman of the Catholic Diocesan School Inspectors of Great Britain. It was in 1895 that he was elected to a stall in the Cathedral Chapter of Salford. His work in the Diocese of Salford, carried on during twenty-five strenuous years, had secured for him a

unique and practical knowledge of the inner working of every school in the diocese, so that, naturally, he came to be regarded as an accepted mouthpiece of the Catholic claim. The crowning work of his career was, however, the part he took in creating and organizing the Catholic Federation of Salford. To him the Catholic Federation—an organization which has spread from Salford over a large part of England with remarkable rapidity—owes a very large measure of its success.

Miss Charlotte Grace O'Brien, who, under the patronage of the late Cardinal McCloskey, founded in 1881, the Mission of Our Lady of the Rosary for the protection of immigrant girls at Castle Garden, New York, died at her residence, Foynes, County Limerick, Ireland, on June 3. More than 100,000 girls passed under the protection of the mission up to the end of 1908. Miss O'Brien was the daughter of William Smith O'Brien, the Young Ireland leader of 1848, and inherited many of his fine qualities and mental abilities. She was not a Catholic when she began her aggressive and finally successful effort to reform the conditions surrounding the transatlantic passage of Irish emigrant girls, but the grace of Faith came later, and she attributed it to the prayers of the many young women she had helped. She was also much interested in botany, and her contributions to magazines on this subject were highly esteemed.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

Modern Japan is the counterpart of Europe, the Japanese people have a splendid aptitude for observing; hence their power of imitation and assimilation. When, after centuries of wilful seclusion, Japan at last issued from her hermit life and came in contact with western civilization some forty years ago, she was both frightened by the power it displayed and dazzled by its splendor. What struck her most was the outward show,—the crust of civilization, the wealth and luxury, the inventions of the West, its commerce and industry, its political institutions, and above all the mighty display of military power which loomed up as a threat for her own independence.

To avert this danger and conquer an honorable place in the comity of nations Japan resolved to imitate the West. She set to work at once with great earnestness. But so far she has been wholly absorbed by material preoccupations and has not yet got at the soul of European civilization. The young statesmen that brought about the Imperial Restoration were also the

leaders of the new movement. The means they used in leading their people in their headlong rush towards western ideals was education, and this instrument they handled with consummate skill. It is hard to know the secret ends the statesmen had in view when they framed the present educational system, but from its fruits we are induced to infer that they intended to arm the native against all possible foreign aggression and to raise an effective barrier between the Japanese people and Christianity, which after three centuries of merciless persecution, tried once more to gain admittance into the land. The battlefields of Manchuria have tested the power of new Japan, and the relative sterility of missionary labors towards the end of the nineteenth century, has also proved that prejudices are still deep-rooted and that the educational barrier set up against Christianity is a sad reality.

Practically Christianity seems to have been put on the list of prohibited articles. Officially all has been correct enough. All religions, not subversive of good order, are equally tolerated, not to say protected. Meanwhile what has happened in the schools? There materialism under the garb of science rules supreme, and has arranged all things in its own way.

Elementary education has been declared a state monopoly and is now compulsory for all children of both sexes, between six and fourteen. Thus the poison of agnosticism is inoculated in the nation from the very cradle so to say, and blasts life in the bud. This is certainly not an effect of hazard. The children and students in the public schools from the age of six up to the university are constantly reminded of such principles as the following: Education is based on science; science and religion are incompatible; religion is a mass of superstition; Christianity is, moreover, anti-patriotic, as it proclaims the existence of a God, superior to the Emperor himself. After this let the missionary come and preach the Gospel; it is quite natural that he should meet with scepticism or even scorn. To mould the teachers and secure their servility the normal schools have been declared a state monopoly, and the students must all be boarders.

Of all the educational institutions of Japan, the most important and the most influential is the Imperial University, of Tokyo. It wields almost unlimited power in intellectual matters. It has, no doubt, rendered very appreciable services in the world of science, but on the other hand its influence has been most baneful in the field of morals and religion. It possesses several eminent Christians among its staff, but on the whole its teaching is fermented with agnosticism and irreligion. For these thirty years it has not ceased forcing materialism

upon the nation. But the bitter fruits of the system have already begun to appear: widespread discontent, rampant corruption, dire despair; as testified by nine thousand suicides a year and innumerable scandals that unceasingly turn up in the world of politics, business and education.

Frightened by the evil fruits of their own work, the Japanese statesmen seem to have come to admit tacitly, that religion of some kind is after all, perhaps, not so very antagonistic to education, at least for the common people, and that a certain dose of it might prove more effectual than materialism in curbing the wild passions of the human heart. May they open their eyes fully to the light and grant at last as much liberty to truth as they have done to falsehood.

As for us, we have not been astonished at the fruits of materialism in Japan; we even expected worse; perhaps the final cataclysm is yet to come. Perhaps also the natural virtues of the Japanese character have reacted against the poison and neutralized it to some extent. They say there are Turks who are better than their religion. There are certainly Japanese who are better than the education they have received. Noble feeling, chivalrous honor, filial piety, deep patriotism made up the soul of the old Japanese samurai. Happily not all of these traits have been effaced by modern atheistic education.

Withdraw a Japanese lad from the poisoned atmosphere of the materialistic school-room and you will be delighted to behold what a change he undergoes: docile, grateful, open to the light of truth, zealous for good, and capable of generous resolutions and noble sacrifices, he becomes the pride and consolation of his teachers. The salvation of the world rests with Christianity. Japan will make no exception to the rule. Now evangelism is not complete without the aid of schools. Therefore the hope of Japan lies in her Christian schools.

NICHOLAS WALTER.

Osaka, May 20, 1909.

To the Editor of AMERICA:

The magazine writer whose slander of Mary Queen of Scots was refuted by Mr. Spellissy in the last issue of AMERICA, is out again with a fresh calumny. Lewd suggestion rather than truth seems to be aimed at in the "affinity" articles; and as the magazine that prints them is widely circulated, one statement calls for correction. To exalt Parnell, the Irish are set down as a "mercurial" people and the Irish members until Parnell took them in hand, as bubbling over to such an extent that they created scenes in the respectable House of Commons, and had to be suspended. Lyndon Orr might have added, if he knew, that they were frequently expelled

from the House. Then Parnell came and they at once became respectable. The facts are just the other way. The Irish Home Rulers under Butt made very nice speeches, were very orderly—and got no results. Biggar and Parnell, with five others, commenced the obstructive tactics and the disagreeable speeches which produced disorder. Some thirty others gathered around them and, with Parnell's lead, deliberately continued the tactics for which they were expelled or suspended. They got results, and then only resumed "respectability." Dr. Tanner, whom this writer mentions as the worst offender, was, like Parnell and Biggar, of British origin. He left his family and their traditions to become a Nationalist and, later, a Catholic. He entered Parliament in 1885, seven years after Parnell had inaugurated obstruction and disorder. But disorderly scenes occurred in the British Parliament before Parnell was born. Lord Macaulay gives a vivid description of one such scene ("Life and Letters"), and adds that "beastly bellowings" was an accurate characterization of the vocal contributions thereto. The "mercurial Irish" were among the few that maintained decorum on that occasion.

But perhaps I am taking such sensationalists as Lyndon Orr too seriously. My excuse is that "the insignificance of the accuser is sometimes lost in the magnitude of the accusation."

New York, June 21, 1909.

B. O. LEIGH.

To the Editor of AMERICA:

To the inquiry of "C" in your issue of June 5th: "Are all the saints' names vanishing from our American Catholic families?" will you permit an enthusiastic admirer of your journal to register an emphatic NO! so far as his own immediate family and many relatives are concerned. He is not a Filipino, either. Eleven of his own children have borne the names of saints—from "the grand old name of Mary" down. Six of his brothers, and a like number of his sisters, have saints' names, as have their many children.

Elsewhere this appeal to Catholic parents may be timely and applicable, but in this section of our dear old Maryland, aptly described as "the garden spot of Catholicity," happily it is not needed, as one hears none other than familiar names of saints in all Catholic families. Indeed it is well understood that the pastors of the various parishes insist that the first name, at least, must be of some saint of the Church.

The writer has one son, now in his fourteenth year, who had Mary added to his name in baptism, and therefrom may be deduced a moral which might be interesting and instructive to others. Three of his preceding sons had died in their in-

fancy, all bearing the names of saints; when the baptism of his fourth son was being considered, at the solicitation of an aunt of the boy, a holy nun of the Order of the B.V.M., the name of Mary was also added in baptism, his aunt promising that the boy would be preserved to his parents for their future comfort and happiness through the patronage of Mary. He has so far survived the perils and vicissitudes of infancy and childhood days and seemed miraculously saved, on at least two occasions from loss of life in serious accidents, owing, as the writer fondly believes, to the intercession of the Blessed Mother of God, to whom he was dedicated. Cumberland, Md., June 8.

... What I have seen of the review convinces me of its worth; it meets all the demands of intellectual Catholics in this country.—*Rev. John P. Doyle, Brooklyn, N. Y.*

WELCOME FROM THE PRESS

AMERICA, the new "Catholic review of the week," has thus far done much towards fulfilling its promises and justifying the high expectations that have been held concerning it. And if one may judge from the words of encouragement which it receives and publishes, it bids fair to settle in a satisfactory manner the question hitherto considered doubtful, whether a Catholic journal in the class with the London *Tablet* could live on this side of the Atlantic.—*The Casket, Antigonish, N. S.*

AMERICA, a Catholic review of the week, published in New York, is received at this office with a feeling somewhat akin to that of a hungry man getting ready to partake of a feast nutritious and palatable. It is young, but filled with the wisdom of maturity; it is Catholic, but broad enough for any one to read without objection to the matter it contains, it is carefully edited, which is important and essential, and besides many other virtues, it is pure and wholesome, deserving well at the hands of the people. It is well named, too, and if it continues to advocate the true principles of Church and nation, splendid success must surely follow.—*Eve. News, Lynn, Mass.*

AMERICA still keeps us informed as we in this country have never before been informed of the Church's status in many lands. These weekly articles are résumés of the immediate struggles and actual problems which the Church is confronting and, though they are necessarily brief, they are evidently written at first hand by those who know and who speak with authority.—*Visitor, Providence, R. I.*

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